

*THE*  
**Voyages and Trauailes of**  
*Sir John Maundeile*  
**KNIGHT.**

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Wherein is treated of the way towards Hierusalem,  
and of the meruailes of Inde, with other  
Lands and Countries.

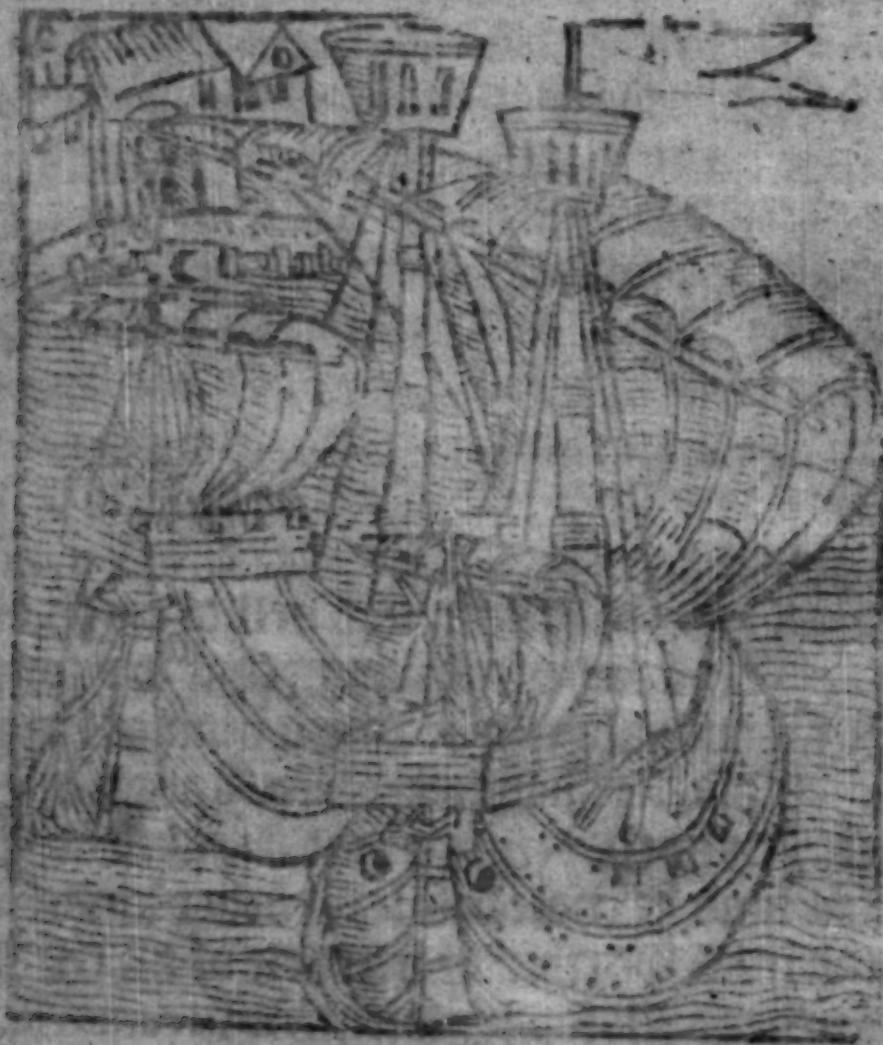


**LONDON:**  
Printed by Thomas Este,

*Portrait of Gabriell Hobbs of the*  
*Parish of marshfield in the County of*  
*and of Thomas Clarke for himself*  
 VOYAGES AND TANTALES OF

in John W. and  
 KNIGHT.

Wherein is treated of the way towards Happiness  
 and of the manner of living with order  
 Land and Country.



LONDON:  
 Printed by Thomas Elze.

## The Preface.

Heere beginneth a little treatise or booke named *Iohn Maundeuile* Knight, borne in England in the Towne of *Syalborne*, and speaketh of the wayes to Hierusalem, to Inde, and to the great Caane, and also to *Prestor Johns* land, and to many other countries, and also of many meruailes that are in the holy land.



As much as the land ouer the Sea, that is to say, the holie land, that some call the land of *Bihest*, among all other lands is most worthe and soueraigne, for it is blessed, hallowed and sacred of the precious bloud of our Lord *Iesus Christ*, in the which land it liked him to take flesh and blond of the *Virgin Marie*, and to environ that land with his owne feete, and there he would do many miracles, preach and teach the faith and the lawe of christian men, as vnto his children, and there he would suffer manie reproues and scoznes for vs, and hee that was king of heauen and hell, of earth, of aire, of sea, and land, and of all things that are contained in them, would alonely be called king of that land, when hee said, *Rex sum Iudæorum*, I am king of the *Iewes*: for at that time it was the land of *Iewes*, and that land he chose before all other lands, as the best and most worthe of vertues of all the world. And as the *Philosopher* saith: *Virtus rerum in medio consistit*, that is to say, the vertue of things is in the midst: and in that land hee would lead his life, and

Al. ii.

suffer

## The Preface.

suffer passion and death of the Jewes for vs, to saue  
and deliuer vs from the paines of hell, and from  
death without end, the which was ordained to vs  
for the sinne of our father Adam, and our owne sins  
also: for as for himselfe he had none euill done nor  
deserued, for he neuer thought ne did any euill, for  
he that was king of glorie and of ioy might best in  
that place suffer death. For hee that will doe any  
thing that he will haue knowne openly, he will pro-  
claime it openly, in the middle place of a towne  
or of a Citie, so that it may be knowne to all par-  
ties of the citie. So he that was king of glorie and  
of all the world would suffer death for vs at Hieru-  
salem, which is the midd of the world, so that it  
might be knowne to all nations of the world, how  
deare he bought man, that hee made him with his  
hands to his owne likenesse, for the great loue that  
he had to vs: Ah deare God, what loue hee had to  
his subjects, when hee that had done no trespasse  
would for his trespassours suffer death: for a more  
worthie cattel he might not haue set for vs, then his  
owne blessed body, and his owne precious bloud the  
which he suffered for vs, right well ought men to  
loue, worship, dread and serue such a Lord, & praise  
such an holy land that brought forth a Lord of such  
fruite, through the which each man is saued, but if  
it be his owne default. This is that land prepared  
for an heritage to vs, and in that land would he die  
as leased, to leaue it to his children. For the which  
each good christian man that may and hath where-  
with, should strength him for to conquere our right  
heritage & purchase, out of the euill peoples hands,  
for

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for we are cleped christian men of Christ our father, and if we be the right children of Christ we ought to challenge the heritage that our father left vs, & take it out of strange mens hands. But now Pride, Couetise, and Enuite, hath so inflamed the hearts of the Lords of the world, that they are more busie to disherite their neighbours, then to challenge or con- quere their right heritage aforesaid. And the com- mon people that would put their bodie and their cattell for to conquire our heritage, they may not do it without lords: for assembling of the people with- out a chiefe Lord, is as a flock of sheepe without a shepheard, the which depart a sunder, and wot not whither they shall go. But would God the worldly Lords were at a good accord, & with other of their common people, would take this holy voyage ouer the sea, I trust well that within a little time our right heritage before said, should be reconciled and put into the hands of the right heirs of Iesu Christ.

And forasmuch as it is long time that there was any generall passage ouer the sea, & that many men desire to heare speaking of the holy land, and haue thereof great solace and comfort.

Wherefore yee shall heare by me Iohn Maunde- uile Knight, which was borne in England, in the towne of Saint Albones, and passed the sea in the yeare of our Lord Iesu Christ, a thousand iii. C. on the day of Saint Michael, and there remained long time, and went through many lands, & many pro- uinces, kingdomes & Isles, and haue passed through Turky, and through Armony, the little & the great, through Tartary, Persia, Surry, Araby, Egypt  
A.iii. the

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the high and the low, through Libia, Chalde, and a great part of Ethiope, through Amazony, through Inde the lesse & the more, a great part, and through many other Isles which are about Inde, where many people dwelleth of diuers labors and shapers. Of the men of which lands & Isles I shall speake more plainly: and I shall declare part of the things what they are when time shall be, after it may best come to my minde, and specially for them that will and are in purpose for to visite the holy citie of Hierusalem, and the holy places that are thereabout, and I shall tell the way that they shall hold thether, for I haue many times passed and ridden it with good company, and with many Lords.

He



collected from the original

# The Voyages and Trauailes of

Sir Iohn Maundeuile Knight.

Hee that will goe toward Hierusalem on horse, on foote,  
or by sea. Chap. j.



In the name of God Almighty Hee that will tra-  
uaile to Hierusalem may goe many waies, both by  
sea and by land, after the country that he commeth  
from: but thincke not I will tell all the Townes,  
Citties and castels that men shall go by, for then should I make  
too long a tale, but onely the most principall countries, citties and  
townes that men shall go by and through, to go the right way.

First, if a man come from the West side of the world, as  
England, Ireland, Wales, Scotland, and Norway, he may if  
he will goe through Almanie and throughout the kingdome of  
Hungary, which king is a great lord and a mightie, and hold-  
eth many lands and great, for he holdeth the land of Hungary,  
Savoy, Camony, a great part of Bulgary, that men call the  
land of Bugres, and a great part of the kingdome of Russe,  
and that lasteth to the land of Milland, and marcheth on Ci-  
prus, and men passe thus through the land of Hungary, and  
through the Citie that men call Cipanum, and through the ca-  
stle of Purburgh, & by the Ile Toine, toward the end of Hun-  
gary, and so by the river of Danubie, that is a full great river  
and goeth into Almanie, under the hills of Lumbardy, & it tak-  
eth into it forthe other rivers, and it runneth throughout  
Hungary, and through Cresses and Crochie, and goeth into the  
sea, so strongly and with so great might that the water is fresh  
thirty miles within the sea, & afterward men goe to Belgrade  
and entresth into the land of Bugres, and there men passe a  
bridge of stone that is ouer the river of Morack, & so men passe  
through the land of Winseras and come to Grece to the citie  
of Stermis, and so the citie of Assinpane, that was sometime  
called Bzozze the noble, and so the citie of Constantinople that  
was sometime called Bessalneron, and there dwelled common-  
ly the Emperour of Grece.

## The voyages and trauailes



At Constantinople is the best and the largest Church in the world, and it is of Saint Steuen. And before this Church is a gilt Image of Iustinian the Emperour and it is sitting upon a horse and crowned, and it was wont to holde a round apple in his hand, and men say there, that it is a token that the Emperour hath lost a part of his lands, for the apple is fallen out of the Images hand: and also he hath lost a great part of his Lordship. For he was wont to be Emperour of Rome, of Grece, and of all Asia the lesse, of Surry, and of the land of Judea, in the which is Hierusalem, and of the land of Egypt, of Persia and Arabia, but he hath lost all but Grece, Iherusalem. And he holdeth onely, men would put the apple in the Images hand, but it will not hold it. This apple betokeneth the world, that he had ouer all the world, and the other hand he lifteth up against the East, in token to menasse misdoers. This Image standeth upon a pillar of marble.

Likewise at Constantinople is the crosse of our Lord, and his coate without seame, the sponge and the reede with which the Iewes gaue our Lord gall to drinke on the crosse, and there is one of the nailes that our Lord Iesu Christ was nailed with to the Crosse. Some men thinke that halfe the crosse of Christ is in Cipres in an Abbey of Monkes, that men

call:



call the hyl of the holy crosse, but it is not so, for the crosse that is in Cipres is the Crosse on the which Dysmas the good theefe was hanged, but all men wot not that, and that is euill done, but for the getting of the offering they say that it is the crosse of our Lord, and yee shall vnderstand that the crosse of our Lord Iesus Christ was made of soure manner of trees, as it is contained in this verse following.

In Cruce fit Palma, Cedrus, & Cypressus, Oliua.



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For the peece that went right vp from the earth vnto the head was of Cipres, and the peece that went ouerthwart to the which his hands were nailed, was of Palme, & the stock that stood within the earth in the which they had made a moysteys, was of Cedar, and the table aboue his head was a fote and a halfe long, on which the title was witten, that was of Oliue, the Jewes made this crosse of these foure manner of trees, for they thought that our Lord should haue hanged as long as the crosse might last, therfore made they the foot of Cedar, for Cedar may not in the earth ne in water rot, they thought that the body of Christ should haue stoncken, they made the peece that went from the earth vpward of Cipres, so that the smell of his body should grieue no man that came by, and that ouerthwart was made of Palme, in signification of victorie. And the table of the title was made of Oliue, for it betokeneth peace, as the story of Noe witnesseth, when the Dove brought the branch of Oliue, that betokened peace made betwene God and man.

And also you shall vnderstand that the Christian men that dwell ouer the Sea, say that the peece of the crosse that we call Cipres, was of the tree that Adam ate the apple off, and so they finde witten, and they say also that their Scripture saith, that when Adam was sick he said to his son Seth, that he should go to Paradise, and pray the Angel that kepeth Paradise that he would send him oyle of the tree of mercy, for to annoynt him that he might haue health, & Seth went, but the Angell would not let him come in at the gate, but said vnto him, that he might not haue of the oyle of mercy, but he toke him three carnels of the same tree that his father ate the apple off, and bad him as sone as his father was dead, that he should put these carnels vnder his tongue & burie him, and he did so, and of these three carnels sprang a tree as the Angel said, and when the tree bare fruit, then should Adam be made whole. And when Seth came againe and found his father dead, hee did with the carnels as the Angell commaunded him, of the which came three trees, whereof a Crosse was made that bare good fruit, that is to say, our Saviour Iesu Christ, through whom Adam and all that came of him should be saued & deliuered from everlasting death, but

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but if it be their owne default. This holy crosse had the Iewes hid vnder the earth in the rock of the mount of Caluery, and it lay there two hundred yeres and more, as they say, vnto the time that Saint Elene found it, the which saint Elene, was the daughter of Coel king of England, that then was called Britaine, and after married to Constantius, first, Consul, and after Emperour of Rome, who had by her issue Constantine the great, bozne in England, and afterward Emperour of Rome, which Constantine turned the name of Bezanslum into Constantinople, he reedified that Citie, & made it the monarcal seat of all Europa, and Asia Minor: also ye shall vnderstand, that the Crosse of our Lord was in length vij. cubites and the peece that went ouerthwart was thre cubites and a halfe.



A part of the crowne of our Lord Iesu Christ wherewith he was crowned & one of the nailles, & the speare head, and many other reliques are in Fraunce at Paris in the chappell of the kings, and the crowne lyeth in a vessel of cristall wel dight and richly, for the French king bought these reliques sometime of the Iewes, to whom the Emperour had laid them to pledge for a great sum of gold. And although men say that this Crowne was of thornes, ye shall vnderstand that it was of Ioukes of the sea, which be white and prickesh as sharp as thornes, for

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I haue sene and beheld many times that at Paris, and that at Constantinople, for they were both of one, & made of Yokes of the Sea. But men haue departed it in two parts, of the which one part is at Paris, and the other part at Constantinople, and I haue a point thereof that seemeth a white thorne, and that was given me for a great friendship: For there are many of them broken & fallen into the vessel, when they shew the crowne to great men or Lords that come thether. And ye shall vnderstand that our Lord in that night that hee was taken, hee was lead into a Garden, and there hee was examined sharply, and there the Iewes crowned him with a Crowne of Abbepine branches that grew in the same Garden, and set it on his head so fast, that the blood ranne downe by many places of his visage, necke and shoulders, and therefore hath the Abbepine many vertues, for hee that beareth a bzaunch of it about him, no thunder, nor no manner of tempest may hurt him, nor the house that it is in may no euill ghost come, nor in no place where it is. And in that same garden saint Peter denyed our Lord thrice, and afterward was our Lord lead before the Bishop & Ministers of the Law into another garden of Anne, and there hee was examined, scourged, and crowned off with a sweet Thorne, that men call Barbareus that grew in the same Garden, and that hath many vertues. And afterward he was lead to a garden of Caiaphas and there he was crowned againe with Egentine, & after that hee was lead to a chamber of Pilate and there hee was crowned, and the Iewes set him in a chayre, and clad him in a mantell of purple. And then made they a crowne of Yokes of the sea, and there they kneeled to him & scorned him saying. Aue rex Iudeorum. That is to say, haile king of Iewes. And of this crowne, halfe is at Paris, and the other halfe at Constantinople, the which our saviour Jesus Christ had on his head, when hee was nailed on the crosse. And the speares shall hath the Emperour of Almane, but the head which was put in his side is at Paris, they say, in the holy chappell: and oft times saith the Emperour of Constantinople, that he hath the speares head, & I haue sene it, but it is greater then that at Paris. Also at Constantinople lyeth saint Anne our ladye

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dies mother, whom saint Elene caused to be brought from Jerusalem, and ther lieth also the body of saint Iohn Chrysostome that was Bishop of Constantinople. There lyeth also Saint Luke the Evangelist, for his bones were brought from Bethany where he was buried: and many other reliques are there, and ther is of the vessel of stone, as it were marble, which men call Hydria, that evermore droppeth water, & filleth himselfe every yeare once. And y<sup>e</sup> shall wit that Constantinople is a fayre citty and well walled, and it is thre cornered, and there is an arme of the sea that men call Hellespon, & some men call it the bunch of Constantinople, and some men call it the brach of saint George: and this water encloseth two parts of the cite, & upward to the sea upon that water, was wont to be the great cite of Troy in a faire plaine, but that cite was destroyed by the Grekes.



Of the Ilands of Greece.

Chap. ij.

**A**Bout Grèce be many Iles that men cal Calastre, Calcas, Settico, Thoysozia, Pinona, Faxton, Dolo, Carpat, and Lempne. And in this Ile is mount Athoes that passeth the clouds, and there are divers speeches & many countries that are obedient to the Emperour of Constantinople, that is to say, Turcoply, Vincy, B.iff. Parde,

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Parde, Comage, and many other, Thracie and Macedonie, of which Alexander was King. In this countrie was Aristotle borne, in a Citty that men call Strageris, a little from the citty of Tragle, and at Strageris is Aristotle buried, and there is an Alter on his tombe, and there make they a great feast every yeare as he were a Saint, and vpon his alter the Lords hold their great counsailes & assemblies, & they thinke that thzough the inspiration of God and him, they should haue the better counsell. In this Countrie are right high hills, there is an hill that men call Olimphus, that parteth Macedonie and Thracia, and is as high as the cloudes, and the other hill that men call Athos is so high, that the shadow of him stretcheth vnto Olimphus, and it is nere lxxvj. mile betwene, and aboue that hill is the ayre so clere that men may seele no winde there, and therefore may no beast liue there the ayre is so dry, and men say in the country that Philosophers sometime went vp to these same hills and held to their noses a sponge wet with water soz to haue ayre, soz the ayre was so dry there, and aboue in the powder of the hill they wrote letters with their fingers, and at the yeares end they came againe and found those letters which they had written the yere befoze without any default, & therefore it seemeth well that these hills passe the cloudes to the pure ayre. At Constantinople is the Emperours Pallace which is faire and well dight, and therein is a place soz iusting, and it is made about with stages that each man may well see & none griene other, and vnder these stages are stables vaulted soz the Emperours horses, & all the pillars of these stables are of marble. And within the Church of saint Sophie, an Emperoz would haue laid the body of his Father when hee was dead, and as they made the graue they found a body in the earth, and vpon the body lay a great plate of fine gold, and thervpon was written in Hebrew, Greeke and Latin letters, that said thus. Iesus Christus nascetur de virgine Maria, & ego credo in eum: That is to say, Iesu Christ shall be borne of the virgin Marie and I beleue in him. And the date was that it lay in the earth two hundred yere befoze our Lord Iesu Christ was borne, and yet is that plate in the treasure of the Church, & men say that it

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it was Hermogenes the wise man. And neuerthelesse, if it be so  
men of that Græce bee Christians, yet they vary from our  
faith, for they say that the holy Ghost cometh not out of the  
son, but all onelie of the father, and they are not obedient to the  
Church of Rome, nor to the Pope, & they say, that their Pa-  
triarks haue as much power ouer the sea, as the Pope hath on  
this side the sea. And therefore Pope Iohn the xij. sent letters  
to them, how Christian men should bee all one, and that they  
should be obedient to a Pope that is Christs Vicar on earth,  
to whom God gaue plaine power to binde and to asloyle, and  
therefore they should be obedient to him. And they sent him di-  
uers answers, and among other they said thus. Potentiam  
tuam summam circa subiectos tuos firmiter credimus. Superbi-  
am tuam summam tollerare non possumus. Auaritiam tuam sum-  
mam satiare non intendimus. Dominus tecum sit, Quia Dominus  
nobiscum est, Vale. That is to say. We beleue well that thy  
power is great vpon thy subiects. We may not suffer thy pride.  
We are not in purpose to fulfill thy couetise, our Lord be with  
thee, for our Lord is with vs. Farewell. And other answers  
might be not haue of them. And also they make their sacramēt  
of the Alter of therf bread, for our Lord made it of therf bread,  
when he made his maund, & on therthurday make they their  
bread in tokening of the maund, and they dry it at the Sun &  
keepe it all the yeare, and giue it to sicke men in stead of Gods  
body. And they make but one vnction when they christen chil-  
dren, and they annoint no sick men, and they say there is no  
purgatory, and soules shall haue neither ioy nor paine vntill  
the day of dome.

And they say that fornication is no deadly sin, but a kindly  
thing, and that men and women should wedde but once, and  
who so weddeth more then once, their children are bastards &  
gotten in sinne, and their priests also are wedded, and they say  
that vsurie or simonie is no deadly sin, and they sell benefices  
of holy Church, and so did men of other places, & it is great  
slaughter, for now is simonie king crowned in holy Church,  
God amend it when his wil is. And they say that in lent men  
should not sing Masse but on the Saturday & on the Sunday,  
and

## The voyages and trauailes

and they fast not the Saturday no time in the yere, but if it be Christmas or Easter euen. And they suffer no man that is on this side the Greeke sea to sing at their Alters, and if it fall that they do through any hap, they wash their Alters as sone without farrying with holy water, and they say that there should be but one masse said at one Alter in a day. And they say that our Lord did neuer eate meat, but he made a token of eating. And also they say that we sin deadly in shauing of our beards, for the beard is a token of a man, and a gift of our Lord, and they say that we sinne in eating of beasts that were forbidden in the old Law, as Swine, Hares and other Beasts.

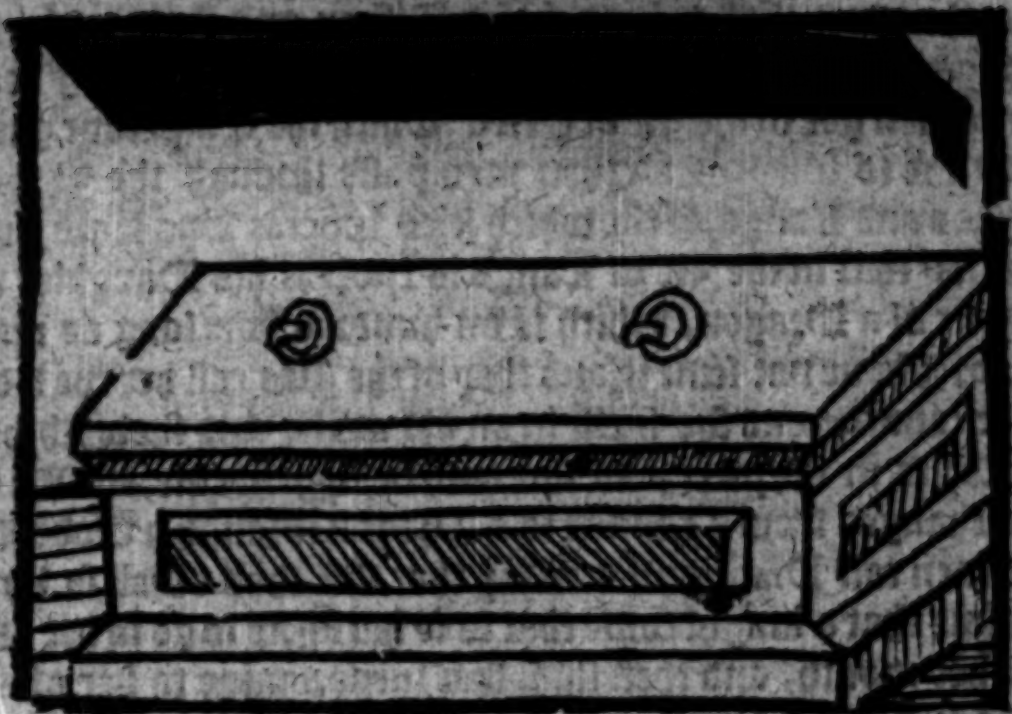
And this they say, that we sin in eating of flesh on the daies befoze Ashwednesday, and in eating of flesh on the Wednesday, and when we eate cheese or egges on the Friday, and they curse all those that eate no flesh on the Saturday.

Also the Emperour of Constantinople maketh the Patriarkes, Archbishops and Bishops, and he giueth all the dignities of Churches, and depriueth them that are vnworthy. Although it be so that these touch not each way, neuerthelesse they touch not that which I haue behight to shew a part of the custome, maners, and diuersitie of countries, and for this is the first country disoordant from the faith, and letteth our faith on this side the sea, therefore haue I set it here that ye may see the diuersitie betwene our faith and theirs, for many men haue great liking to heare speake of straunge things.

¶ To come againe to Constantinople for to goe towards the holy land. Chap. iij.

**N**OW come wee againe for to knowe the way from Constantinople. He that will goe through Turkey, he goeth through the city of Pike, and passeth through the gate of Chiusot that is right high, and it is a mile and a halfe from Pike, and who so will goe by the brach of Saint George, and by the Greeke sea there as Saint Nicholas lyeth, and other places.

First,



First men come to the Ile of Silo, and in that Ile groweth  
 masticke vpon small trees, as Plumtrees, or Cheristrees. And  
 then after men go through the Ile of Pathmos, where Saint  
 Iohn the Euangelist wrote the Apocalips, and you shall vnder-  
 stand that when our Lord Iesus Christ dyed, Saint Iohn the  
 Euangelist was of the age of xxxij. yeres, and he liued after the  
 passion of Christ lxiii. yeres, and then dyed. From Pathmos  
 men go to Ephesus which is a faire Cittie and nere to the sea,  
 and there dyed saint Iohn, and hee was buried behind the high  
 Alter in a tombe, and there is a faire Church, soe christian men  
 were wont to hold that place, but in the tombe of Saint Iohn  
 is nothing but panna, soe his body was translated into para-  
 dise and the Turks hold now that cittie, and the Church, and  
 all Asia the lesse, and therefore is Asia the lesse called Turkey,  
 and ye shall vnderstand that S. Iohn did make his graue there  
 in his life, and laide himselfe there all quick, and therefore some  
 say he died not, but that he resteth there vntill the day of Judge-  
 ment, & therefore, truly there is a great meruaile, soe men may  
 see there appertly the earth of the tombe many times stir and  
 moue as there were a quick thing vnder. And from Ephesus  
 men goe through many Iles in the sea, vnto the cittie of Pate-  
 ran where saint Nicholas was borne, and so to Marca where

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he by the grace of God was chosen Bishop, and there groweth  
right good wine and strong, that men call wine of Barca. From  
thence men goe to the Ile of Crète, which the Emperour gave  
sometime to Ionais. And then men passe thzough the Iles of  
Cephus and Lango, of the which Iles Ipocras was Lord, and  
some say that in the Ile of Lango is Ipocras his Daughter in  
manner of a Dragon, which is an hundred fote long as men  
say, so I haue not sene it, and they of the Iles call her the lady  
of the country, and she lyeth in an old castle, and sheweth her  
selfe thrice in the yere, and shée doth no man harme, and she is  
thus changed from a damsell to a Dragon thzough a Goddesse  
that men call Diana, and men say that shée shall dwell so vnto  
the time that a knight come that is so hardy as to go to her and  
kisse her mouth, and then shall shée turne againe to her owne  
kinde and be a woman, and after that shée shall not liue long.  
And it is not long since a knight of the Rhodes that was hardy &  
balfant, said that hee would kisse her, & when the dragon began  
to lift vp her head against him, & he saw she was so hedious, he  
fled away, and the Dragon in her anger bare the knight to a  
rock and from that cast him into the sea, and so he was lost.

Yet of the Dragon.

Chap. iij.



Alc

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Also a young man that wist not of the Dragon, went out of a ship & passed through the Ile, till hee came to the castell, & entred into a cane and went so long till he found a chamber, and then hee saw a Damzell that kembd her head, and looked in a spierour, and shee had much treasure about her, and hee thought her to be a common woman that dwelled there, to keepe men; and hee abode the Damzell, and the damzell saw the shadow of him in the mirror, and she turned toward him and asked him what he would, and he said he would bee her paramour or lemman, and she asked him if hee were a knight, & hee said nay, & she said then might he not be her lemman, but shee had him go againe to his fellows and make him knight and come againe on the morrow and she would come out of the cane, & then he should kisse her on the mouth, and shee had him haue no dread, for shee would doe him no harms, although shee seemed blisious to him, she said it was done by enchantment, for she said she was such as he saw her then, and shee said, that if hee kisted her, hee should haue all the treasure, and be her Lord, and Lord of all those Iles. Then he departed from her and went to his fellows to the ship, and made him knight, and came againe on the morrow to kisse the Damzell, and when hee saw her come out of the cane in forme of a Dragon, hee had so great dread that hee fled to the ship, and she followed him, & when she saw that hee tourned not againe, shee began to crye as a thing that had much sorrow, and turned againe, & sone after the knight dyed, and sitthen hetherto might no knight see her but hee dyed anone. But when a knight cometh that is so hardy to kisse her, hee shall not dye but shall tourne that Damzell into her right shape, and shall bee Lord of the country aforesaid. And from thence men goe to the Ile of Rhodes, the which the Hospitallers held and governed, and that they toke sometime from the Emperour, and it was wont to bee called Colles, and so yet the Turks call it Colles: and Saint Paul in his Epistles writeth to them of the Ile Collosenses. This Ile is nere C. lxxx. myle from Constantinople. And from the Ile of Rhodes men goe into Cipres where are many vines, the first is red,

and after a yere they were all white, and those blines that are most white, are most clere and best smelling, and as men passe that way by a place where was wont to be a great cittie that men call Sathalay, so; all that countrie was lost through the folly of a young man, who had a faire Damsell that hee loved well, and shee dyed sodainely, and was buried in a grane of Marble, and so; the great loue hee had to her, hee went in a night to her tombe and opened it, and went and lay by her, and a while afterward returned home againe, and when it came to the end of ix. monethes, a voice came to him and said in this manner, as in the next Chapter followeth.

Of a young man and his lemman.

Chap. v.



**C**ome vnto the tombe of the same woman that thou hast lye by, and open it, bebold well that which thou hast begotten on her, and if thou let it goe, thou shalt haue a great harme, and hee went and opened the Tombe, and there flew out a monster right hideous

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ous for to see, the which monster flew about the cittle and coun-  
try, and some after the cittle and the country lanch downe, and  
there are many perillous passages. From Rhodes to Cipres is  
fue hundred myle and more, but men may goe to Cipres and  
come not to Rhodes. Cipres is a good yle and a great, & there  
are many good citties: there is an Archbishop at Nicosy, and  
foure other Bishops in the land. And at Famagost is one of  
the best hauens on the sea that is in the world, and there are  
Christian men and Sarazins and men of all nations.

In Cipres is the hill of the holy crosse, and there is the crosse  
of the good these Dismas, as I said before, and some thinke  
that there is halfe of the crosse of our Lord, but it is not so,  
and they doe wrong that make men to beleue so. In Cipres  
lyeth Saint Simeon for whom the men of the country make  
great solempnitie, and in the castell of Amours lyeth the body  
of Saint Hillarion, and men keepe it worshipfully, and beside  
Famagost was Saint Bernarde bozne.

Of the manner of hunting in Cipres.

Chap. vi.



C.iii.

In

## The voyages and trauailes

**I**n Cipres men hunt with Pampoons that be like to Leopar-des, and they hunt wilde beasts right well and they are somewhat bigger then Lions, and they take moze quickly wilde beasts then hounds. In Cipres is a custome that Lords and other men eat vpon the earth, so they make ditches within the earth all about the hall deepe to the knee, and they pane them, and when they will eat they goe therein and sit there, this they doe to be moze fresh, so that land is hotter then it is here: and at great feasts and so strange men they set formes and boards as they do in this country, but they had leauer sit on the earth. From Cipres men goe by Land and by Sea to Iherusalem, and in a day and in a night he that hath good winde may come to the haven of Tyre that now is called Sur, and it is also at the entry of Hurry, there was sometime a faire cittie of Christian men, but the Saracins haue destroyed the most part thereof, and they keepe the haven right well soz drede that they haue of Christian men. Men might goe right to that haven, & come not to Cipres, but they go gladly to Cipres to rest them on the land, or els to buy things that they haue need of to their volage. Upon the sea side men may find many rubies, and there is the well that holy writ speaketh of, Fons hortorum & puteus aquarum viuentiu. That is to say, The well of gardens and ditch of waters liuing. In the cittie of Tyre sayd the woman to our Lord Beatus venter qui te portauit & vbera quæ succisti. That is as much to say, Blessed be the body that bare thee, and the pap of which thou suckest, and there our Lord Iesus Christ forgane the woman of Canaan her sins, and there also in that place was the stone on the which our Lord sat & preached, & on the same stone was founded the church of saint Saniour. And vpon that sea is the cittie of Saphen, Sarep, or Sodome, and there was the dwelling of Elias the Prophet, and there was raised by Ionas the Prophet the widdowes son. And fise mile from Saphen is the cittie of Sydon of the which Cittie Dido (that was Aeneas wife after the destruction of Troy) was Quene, she founded the cite of Carthage in Affricke & now is called Didonfart. And in the cittie of Tyre rayned Achilles, the father of Dido, and a mile from Sidon is Bernsh, and from

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from Beruth to Sardenia, is thre dapes journey, and from Sardenia is fve mile to Damas.

Of the haven called Iasse.

Chap. vij.

**W**ho so will go longer on the sea and come nêrer to Hierusalem, you shall goe from Cipres by sea to the port called Iasse, for that is the next haven to Hierusalem, for from that Haven is but a dapes journey and a halfe to Hierusalem, and that Haven is called Iasse, and the towne Asse after one of Noes sonnes that men call Iapheth that founded it, and now it is called Jops, and ye shall vnderstand that it is the eldest towne of the world, for it was made befoze Noes floud, and there be the bones of a Gvants side that be xl. fote long.

Of the Haven of Tyre.

Chap. viij.

**A**nd who ariveth at the first haven of Tyre or of Surrey befoze said, may go by land if he will to Hierusalem, and he goeth to the Cittie of Acon in a day, that was called Tholomoda, and it was a cittie of Christian men sometime, but it is now destroyed, and it is in the sea. And it is from Venice to Acon by the sea two thousand and lxx. mile of Lumbardy, and from Calabze, or from Cicil it is to Acon a thousand thre hundred miles of Lumbardy.

Of the hill Carme.

Chap. ix.

**A**bo the Ile of Grece is right in the mid way, and beside this cittie of Acon toward the sea some vij. hundred furlongs on the right hand toward the South is the hill Carme where Elias the prophet dwelled, & there was the order of Carmes first founded. This hill is not right great ne high, and at the foot of this hill was sometime a good cittie of christian men, that was called Caiphas, for Cayphas founded it, but it is now all wasted, & at the left side of the hill is a towne that men call Saffre, & that is set vpon another hill, there was Saint James and Saint Iohn borne, & in worship of them is there a sayre church made. And from Tholomoda that men now call Acon to



to a great hill that men call Ekale de Tyrees is an hundred  
furlongs, and beside that cittie of Acon runneth a little riuer  
that men call Belton, and there nere is the fosse of Minon all  
round that is an hundred cubites or thastments broad, and it is  
all full of grauell clere shining, whereof men make white glasse  
clere, and men come from far countries by ship, and by land,  
with carts to take of the grauell, and if there be neuer so much  
taken therof on a day, on the morrow it is full againe as ever  
it was, and that is great mervaille, and there is alway winde  
in the fosse, that striketh alway the grauell & maketh it trouble.  
And if a man put therein any mettall, as sone as it is therein  
it twareth glasse, the glasse that is made of this grauell if it bee  
done into the grauell turneth againe into the grauell as it was  
before, and some say that it is a gulfe of the sea grauell.

How Sampson slew the King and his enemies.

Chap. x.

**A**lso from Acon before said, men goe thre dayes iourney  
to the Cittie of Philisten, that now is called Gaza, that  
is a rich cittie, right faire and full of solke, and it is a little vpon  
the



the Sea, and from that Citty brought the strong Samson the gates of the Citty to an high hill, and was taken in the said Citty, and there he slew the king in his seat, and many thousands more with him, so he made an house to fall on them. And from thence shall men goe to the citty of Cesarien, and so to the castell of Pillerins, and then to Ascalon, and so south to Japhat, and so unto the holy citty Hierusalem.

The way to Babilon whereas the Souldan dwelleth. Chap. xj.

**A**D who so will go through the land of Babilon where the Souldan dwelleth, to have leaue to goe more securely through the churches and countries, and to goe to mount Synay befoze he come to Hierusalem, and then turne againe by Hierusalem, he shal goe from Gaza to the castell Dayz. And after a man commeth out of Surry, and goeth by the wilderness: where the way is full sandy, and the wilderness lasteth eight dayes iourney, where men findeth all that them nedeth of vittailles, and men call that wilderness Archelleke, and when a man commeth out of this  
D. desert



desert, he entresth into Aegypt, and they call Aegypt Canopat, and in an other language men call it Mersine, and the first good towne that men finde is called Beleth, and it is at the end of the kingdome of Alape, and from thence men come to Babilon, and to Rayze : and in Babilon is a fayre Church of our Lady, where she dwelled seauen yere, when she was out of the land of the Jewes, for dread of king Herod. And there lyeth the body of Saint Barbara virgin, and there dwelled Ioseph when he was sold of his brethren, and there caused Nabuchodonosor to put the children in fire, for they were of right truth, the which children men call Anania, Azaria, and Misael (as the Psalme of Benedicite saith) but Nabuchodonosor called them thus, Sidrac, Misac and Abednago, that is to say, God glorious and victorious, God ouer all kingdomes, and that was for miracle, that he made Gods son as he said, goe with those children through the fire. There dwelleth the Souldan, for there is a fayre cittie, and a strong Castle, and it standeth vpon a rock. In that Castle is alway dwelling to kepe the castle, and to serue the Souldan, aboue eight thousand persons, that take all their necessities of the Souldans Court. I well knowe it for I dwelled with him Souldier in his wars a great while against the Bedions, and he would haue wedded me to

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a great princes daughter right richly, if I would haue sojourned my faith.

Yet here followeth of the Souldan and of his kingdomes that he hath conquered which he holdeth strongly with force.  
Chap. xij.

**A**nd yee shal vnderstand that the Souldan is Lord of seauen kingdomes, the which he hath conquered and gotten to him by strength, and these be they, the kingdom of Canopate, the kingdom of Aegypt, the kingdom of Hierusalem, wherof David and Salomon were kings: the kingdom of Surry, of the which the citty of Damas was the chiefe: the kingdom of Alape in the land of Dameth, and the kingdom of Arabia, which was one of the thre kings that made offering to our Lord when hee was borne, and many other lands hee holdeth in his hand, and also hee holdeth Calaphas, that is a great thing to the souldan, that is to say, among them of Royes Ile, and this vale is cold.



And then men goe vpon the mount of Saint Katherin and that is much higher then the mount Moyles.

And this saint Katherin was grauen in no Church ne castle, ne other dwelling place, but there is an hill of stones gathered together.

The voyages and travailes  
together, about the place tohere she was buried there was  
wont to be a chappell: but it is all cast downe, and yet lyeth  
there a great part of the stones.



But vnder the foot of mount Sina is a monastery of Monks,  
and there is the Church of saint Katherin, toherein be many  
lamps burning and they haue oyle olive enough to eate and to  
burne, and that they haue by miracle of God, there come cer-  
taine of all manner of birds euery yere once like pilgrims, and  
each of them bringeth a bzaunch of olive in token of offering,  
whereof they make much oyle.

For to returne from Sina to Hierusalem.

Chap.xiiij.

**N**ow sithen a man hath visited this holy place of  
saint Katherin, and he will turne to Hierusalem if  
he shall first take leaue at the Monkes, and recom-  
mend him specially to their prayers, then those said  
monks giue with a good will to Pilgrims, bittails  
to passe with through the wilbernesse to Surry, and that last-  
eth well xiiij. dayes iourney. And in that wilbernesse dwell ma-  
ny Arabins that men call Bedions and Ascoferds, these are  
folke that are full of all manner of ill conditions, and they haue  
no houses but tents the which they make of beasts skins, as  
of



of Cammels and other beasts the which they eate, and there  
vnder they lye, and they seeke to dwell in places where they  
may find water, néere the red sea, for in that wilbernes is great  
default of water, and it falleth oft where a man findeth water  
one time, hee findeth it not another time, and therefore make  
they no houses in those countries. These men that I speake of  
kill not the Land, for they eate no bread, except it bee such as  
dwell néere a good towne, and they roast their fishes and flesh  
vpon hot stones against the Sun, and they are strong men and  
well fighting, and they doe nothing but chase wilde beasts for  
their sustenance, and they set not by their lines, therefore they  
dread not the Souldan, nor no Prince of the world. And they  
haue great war with the Souldan, and the same time that I  
was with the Souldan they bare but a shield and a speare for  
to defend them with, and they vse none other ar-  
mour, but they wind e their heads and necks  
in a great linnen cloth, and they are  
men of full ill kinde.



As men are passed this wildernesse againe comming  
to Hierusalem. Chap. xiiij.

**A**ND when men haue passed this wildernesse  
toward Hierusalem, they come to Barsabe that  
was sometime a saire and a rich towne of Chri-  
stian men, and yet is their some of the churches  
left, and in that towne dwelled Abraham the  
Patriarke, this towne of Barsabe sounded Uri-  
as wife of whom David begat Salomon the wise, that was king  
of Hierusalem, and of the xii Tribes of Israel, and he raigned  
xl. yere, and from thence men goe the vale of Ebzon, that  
is from thence nere xii. mile, and some call it the vale of Wan-  
hze, & also it is called the vale of Teares, forasmuch as Adam  
in that vale bewailed an hundred yere the death of his sonne  
Abel that Caine slew. And this Ebzon was sometime the prin-  
cipal citie of the Philistines, and there dwelled giants, & there  
it was so fræ, that all that had done euill in other places were  
there saued. In Ebzon Iosua and Caleb, and their company  
came first to espie how they might win the land of promise. In  
Ebzon David raigned first viii. yere and a halfe, and in Hie-  
rusalem

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Ierusalem hēe raigned xxxij. yēres and a halfe, and there be the  
graves of the Patriarks, Adam, Abraham, Iacob, and their  
wīves, Eve, Sara, Rebecca, and they lye in the side of the hill:  
and beside this hill is a right faire Church builded after the fa-  
shion and manner of a castle, which the Sarasins keepe right  
well, and they haue the place in great worship for the holy Pa-  
triarkes that lye there, and they suffer no christīan men ne  
Iewes to come therein, except they haue spectall grace of the  
Souldan, for they hold christīan men & Iewes but as hounds,  
that should come to the holy place, and they call the place Spe-  
lonke, or double cane, or double grane: or one lyeth on an other:  
and the Sarasins call it in their language Carpatherba, that  
is to say, the place of the Patriarkes, and the Iewes call it Ar-  
both, and in that same place was Abrahams house, and that  
was the same Abraham that sate in his dore, and saw thre  
persons & worshipped but one as holy writ witnesseth, saying:  
Tres vidit & vnum adorauit. That is to say, He saw thre and  
worshipped but one, and him toke Abraham into his house.

Here followeth a little of Adam and Eve, and  
other things.

Chap. xv.



And

## The voyages and trauailes



**A** right nere to that place is a caue in a rock where Adam and Eue dwelled when they were drinen out of Paradise, and there got they their childzen. And in that same place was Adam made as some men say, for men called that place sometime the field of Damasse, for it was in the worshop of Damasse, and from thence he was translated into Paradise, as they say, and afterward he was drinen out of Paradise and put there againe, for the same day that he was put into paradise, the same day he was drinen out, for as sone he sinned. And there beginneth the Ile of Chyon that lasteth nere to Hierusalem, and the Angell bad Adam that he should dwell with his wife and there they begat Seth, of the which kinred Iesus Christ was bozne. And in that vale is the field where men draw out of the earth a thing the which men in that countrie call Camball, and they eate that in stead of spice, and they beare it to sell, and men cannot graue there so deepe, nor so wide, but it is at the yeres end full againe vp to the sides throughe the grace of God, and two miles from Chyon is the graue of Lot that was Abrahams brother.

Of the dry Tree.

Chap. xvj.



Then.



Then a little from Ebron is the mount of Gambre  
of the which Mount the Dale toke his name, and  
there is an oke tree that the Saracins cal Dyppe, re-  
maining since Abrahams time, that men cal the Dyp  
tree, and they say that it hath bene from the begin-  
ning of the world, and was sometime greene and bare leaues,  
vnto the time that our Lord dyed, and so bid all the Trees of  
that kinde in the world, and yet is there many of those in the  
world. And some prophetes say that a Lord or Prince of the  
West side of the world shall win the land of Promise, that is  
the holy land, with the helpe of christian men, and he shal wor-  
ship God vnder that Tree, and the Tree shall ware greene and  
beare fruite and leaues, and throught that miracle many Sara-  
cins and Iewes shall be turned to the Christian Faith, and  
therefore they doe great worship thereto, and keepe it right  
charily. And yet though it be dye it hath a great vertue, for  
certainely he that hath a little thereof about him, it healeth a  
sicknesse called the falling euill, and hath also many other ver-  
tues, and therefore it is holden right precious.

From Ebron to Bethlehem.

Chap. xvij.



From Ebron men goe to Bethlehem in halfe a day,  
for it is but fife mile, and it is a fayre way, and  
through Woods full pleasant. Bethlehem is but a  
little cittie long and narrow, and was walled and  
enclosed with a great ditch, and it was wont to be  
called Ephrata, as holy writ saith. Ecce audimus eum in E-  
phrata, &c. That is to say, Lo we heard of the same at E-  
phrata. And toward the end of the cittie toward the East is a  
right fayre and goodly Church: and it hath many towres, and  
pinnacles full strongly made, and within that Church is foure  
and fottie great pillers of marble, and not farre from this  
Church is the field which flourished very strangely as yee shall  
heare.

Of a fayre mayden that should bee put to death wrong-  
fully. Chap. xviiiij.

**T**he cause is, soasmuch as a fayre mayden that was blamed with wrong, that shee had done fornication, for the which cause she was deemed to die and to be bzent in that place to the which shee was lead. And as the wood began to burne about her, shee made her prayer to our Lord, as shee was not guiltie of that thing, that hee would help her, that it might bee knowne to all men. And when shee had thus sayd shee entred the fire, and anone the fire went out, and those branches that were burning became red Roses, and those branches that were not kindled became white Rosiers, full of white Roses, and those were the first Roses and Rosiers that any man euer saw, and so was the mayden saved through the grace of God, and therefore is that field called the field of God flourished, for it was full of Roses. Also beside the Quire of that Church aforesaid, at the right side as men come downeward ry. steps, is the place where our Lord was bozne, that is now full well dight of marble, and full richly painted with gold, silver, and asure, and other colours. And a litle thence by thre paces is the crib of the Oxe, and the Ass, and beside that is the place where the Star fell that lead the thre kings, Iasper, Melchior and Balthasar, but men of Grece call the kings thus, Galgalath, Saraphy, Galgalath, these thre kings offered to our Lord, Incence, Gold and Myrr, and they came together through the miracle of God, for they mette together in a citie that men call Chasake, that is liii daies iourney from Bethlehem, and there they were at Bethlehem the fourth day after they had seen the Starre. And vnder the Cloyster of this Church xlii degrees at the right side is a great pit where the bones of the Innocents lye, and by that place is the tombe of Saint Hierom, that was a Priest and a Cardinal that translated the Bible and the Psalter out of Hebrew into Latine, and beside that Church is a Church of Saint Nicholas where our Lady rested her when shee was deliuered of childe, and so as much

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much as shee had so much milke in her paps that it grieved her, shee milked it out vpon the red stones or Marble, so that yet may the traces bee sene white vpon the stones. And yee shall vnderstand that all that dwell in Bethlehem are Christians, and there are sayre vines all about the Cittie, and great plentie of wine, but their booke that Mahomet betooke them, the which they call Alcaron, and some call it Passap, and some call it Harme, forbiddeth them to drinke any wine, for in that booke Mahomet curseth all those that drinke of that wine and all that sell it, and some men say, that hee once slew a good hermit in his dronkenesse whom hee loved much, and therefore hee cursed the wine and them that drinke wine, but his malice is turned to himselfe as holy writ saith. Et in verticem ipsius iniquitas eius descendit. That is to say in English. His wickednesse shall descend on his owne head. And also the Saracins breed no Geese ne they eate no swines flesh, for they say it is brother to man, and that it was forbidden in the old law. Also in the land of Palistine and in the land of Aegypt they eat little Meale and Barle, except it be so olde that it may no more traualle ne worke, not that it is forbidden, but they keepe them for tilling of their land. In this Cittie of Bethlehem was king David bozne, and hee had sortie wiues, and thre hundred Concubines.

At Bethlehem toward the South side is a Church of saint Markerot that was Abbot there, for whom they made much sorrow when hee dyed, and it is painted there how they made dole when he dyed, and it is a pittious thing to behold. From Bethlehem to Hierusalem is two myle, and in the way to Hierusalem halfe a mile from Bethlehem is a Church where the Angell told the Shepheards of the birch of Christ: in that way is the tombe of Rachel that was mother to Ioseph the Patriarke, and shee dyed as soone as shee had bozne Benjamin, and there shee was buried, and Iacob her Husband set xij. great stones vpon her, betokening that she had bozne xij. children. In this way to Hierusalem are many Christian Churches by the way which men goe to Hierusalem.

The voyages and trauailes  
Of the Cittie Hierusalem. Chap. xix.

**F**or to speake of Hierusalem, ye shall vnderstand that it standeth faire among hills, and there is neither river nor well: but water commeth by conduite from Ebron, and ye shall vnderstand that men called it first Jebus, and sithen it was called Salem vnto the time of king David, and hee set those two names together, and called it Hierusalem, and so it is called yet, and about Hierusalem is the kingdome of Surry, and thereby is the land of Palestine and Ascalon, but Hierusalem is in the land of Iuda, and it is called Iuda for Iudas Machabeus was king of that land, and also it marcheth after ward on the kingdome of Araby, on the South side on the land of Aegypt, on the west side on the great sea, on the North side on the kingdome of Surry, and the sea of Cipres. About Hierusalem are these citties. Ebron at eight myle, Jerico at sixe myle, Barsebe at eight myle, Ascalon at eightene myle, Jaffe at twentie and five myle, Ramatha at foure myle.

This Land of Hierusalem hath bene in the hands of diuers Nations, as Jewes, Cananites, Assyrians, Persians, Macedonians, Grekes, Romaynes, and Christian men, also Saracins, Barbarians, Turkes, and many other Nations. For Christ will not that it be long in the hands of traitours nor sinners, be they Christians or other. And now hath the misbelauing men holden that Land in their hands threescore yeres and more, but they shall not hold it long and if God will.

Yet

**A** Dye shall vnderstand that when men first come to Hierusalem they go first a pilgrimage to the church, where that the holy graue is, the which is out of the cittie on the north side: but it is now closed in with the wall of the towne, and there is a full faire Church rounde, all open aboue, and well covered with lead, and on the west side is a faire Towre and a strong set of belles: and in the midst of



the church is a tabernacle made like a little house, in manner of halfe a Compasse, right well and richly of gold and azure and other colozs wel bight and on the right side is the sepulchre of our Lord: and the tabernacle is vij. fote long and fine fote wide, & xj. fote of height: and it is not long since the Sepulcher was all open, and men might then touch it: but because men that came thether, spoyled and also brake the stones in peces to ponder,

therefore the Souldan hath made a wall about the Sepulcher that no man may touch it. On the left side is a window, and therein is many lamps light, and there is a lamp that hangeth before the sepulcher light burning, and on the Friday it goeth out by it selfe, and lighteneth againe by it selfe, at the houre as our Lord rose from death to life. And within that church vpon

## The voyages and trauailes

that right side on the mount Caluery, where our Lord was crucified, and the crosse was set in a moztys in the rock, that is white of colour, and mingled with a little red, and vpon that rock dropped the bloud of the wounds of our Lord when hee was pained on the crosse, and that is called Galgatha, and men go by to that Galgatha vpon steps, and in that moztys, was Adams head found after Noes Flood, in token that the sins of Adam should be redeemed in the same place, and aboue that rock made Abraham sacrifice to our Lord, and there is an autler, and before that autler lyeth Godfray of Boleyn, Bawdewin, and other that were Christians & kings of Hierusalem. And there as our Lord was crucified is this wrytten in Grek. *O Theos, basilon ysmen, persemas, ergast, sothyas ayos.* That is to say in Latin. *Hic Deus, Rex noster ante secula operatus est salutem in medio terræ.* That is to say. This God our king before worlds, hath wrought health in the midst of the earth. And also vpon this rock where the Crosse was fixed is wrytten within the rock, *Gros guyst basys tou pestes thoy thelmosy.* That is to say in Latine, *Quod vides est fundamenta totius mundi & huius fidei.* And it is to say, that thou seest is ground of all the world, and of this faith. And ye shall vnderstand that our Lord when hee dyed was thirtie and two yeres olde and thre monethes, and the prophesie of David saith that hee should liue fortie yeres, when hee sayth thus. *Quadraginta annis proximus fui generationi huic.* That is to say, Fortie yere was I neighbour to this kinde, and thus should it seeme that Prophesie were not true, but it is For in old time men called yeres of ten moneths, of the which March was the first, and December the last. But Caius Cæsar that was Emperour of Rome did set to these two Monethes January and February, and ordained the yere of twelue moneths. That is to say, thre hundred dayes without leape yere the proper course of the Sun, and therefore after the accounting of ten moneths to the yere hee dyed in fortie yere, & after our yeres of twelue moneths it is thirtie two yere and thre moneths.

Also within mount Caluery at the right side is there an autler where the pillar lyeth that our Lord was bound to, when



he was scourged, and thereby are thre other pillers, y allway drop water, & some say that those pillers weep for our Lords death, and nere this autler in a place xlii. steps deepe was founde the veris Crosse by the assent of Saint Eleyne vnder a rock where the Iewes had byd it, and it was assayed, for they found thre crosses, one of our Lord, and two of the theues. And saint Eleyne assayed them on a dead body, that rose as sone as the very crosse

of our Lord was layd vpon him. And thereby in the vale is the place where the foure nayles of our Lord were hid, for hee had two nayles in his hands, and two in his fete, and with one of those nayles the Emperour of Constantinople did make a brydle for his horse to beare him in battaile, for by the vertue that it had, hee overcame his enemies, and won all the land of Asia, Turkey, Damasse the more and the lesse, Surry and Hierusalem, Araby, Persia, and Mesopotamie, the kingdome of Alebe, Aegypt the high and the low, and other kingdomes many, full nigh all vnto Ethyope the low, and also vnto Inde the lesse, that then was christned: and there was in that time many good men and holy hermits, of whom the booke of the Fathers liues speaketh, and there are now in them Danims and Sarasins, but when God will as these lands are lost throug the sin of Christian men, so shall they bee won againe by christian men throug the helpe of God. And in the middelt of this Church is a compasse, in the which Ioseph of Aramathia laid the body  
of

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of our Lord when he had taken him off the crosse, and vpon the same place did he wash the feet of our Lord, and that com-  
passe men say is the middell of the world.

Of the Church of the holy Sepulcher.

Chap. xxi.

**I**n that Church by the Sepulcher, on the North side, is the place where our Lord was imprisoned, and there is a part of the chaine with the which he was bound, and there hee appeared first to Marie Magdalene when hee was risen from death, and shee thought hee had bene a gardiner. In the Church of the Sepulcher was wont to be Cannons of saint Benet, and they had a Priourie, and the Patriarke was their Soueraigne: and without the doores of the Church on the right side as men goe by xliii. steps, our Lord said to his mother, Mulier, Ecce filius tuus. That is to say: Woman behold thy Sonne. Deinde dixit discipulo. Ecce mater tua. That is to say: Then said hee to his Disciple. Behold thy mother. And these words hee said when hee hanged vpon the Crosse, and vpon the steps went our Lord when hee bare the Crosse vpon his shoulder, and vnder these staires is a Chappell where the Priests sing. And nere there is the stone where our Lord rested him when hee was weary with bearing of the Crosse. And yet shall vnderstand that besoze the Church of the Sepulcher is the Cittie most strong and the great plaine that is betwene the Cittie and the Church, on the East side without the walles of the Cittie, is the vale of Iosophat that commeth to the walles.

In this vale of Iosophat without the Cittie is the Church of Saint Stephen where he was stoned to death, and thereby is the gate builded that may not be opened. Through this gate our Lord entered on Palme Sunday vpon an Ass, and the gate opened vnto him when hee would goe to the Temple, and yet are the steps of the Ass seene in three places, the which stand in full hard stones. Besoze the Church of the sepulcher two hundred paces is a great hospitall of Saint Iohn, in the which hospitall are liiii pillers made of stone. And to goe  
to.



toward the East from the hospitall is a right faire church that men call our Lady the great, and then is there another church by that, that men call our Lady of the Latine : and there it was that Mary Cleophe, & Mary Magdalene rent their haire when our Lord was put to death,

Of the temple of God.

Chap. xxij.

**A**ND from the Church of the sepulcher, toward the East at xvii. paces is Templum Domini. That is a faire house and it is all round, and right high, and couered with lead, and it is well paved with white marble, but the Sarasins will suffer no Christians ne Jewes to come therein, for they say, that so sinful men should not come into that holy place, but I was suffered to go in, and into other places where I would, for I had letters of the Souldan, with his great seale, & commonly other men haue but of his signet, and men beare his letter with his seale befoze them, hanging on a Speare, and men doe great worship thereto, and knele against it as it were against Gods body, for those men that it is sent to, befoze they take it, they bow thereto, and then they take it and lay it vpon their heads, and afterward they kisse it

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and



and then they read it  
all bowing with great  
worship, & then they  
proffer them to do all  
that the bringer will.  
And in this Templum  
Domini were wont  
to be Chanons regu-  
lers, and they had an  
Abbot to whom they  
were obediēt. In this  
Temple was Charle-  
maine when the An-  
gell brought him the  
Brepis of our Lord  
when he was circum-  
cised, and after king  
Charles brought it to  
Acon into our Ladies  
chappell.

Yet of the Temple of God,

Chap.xxiiij.

**A**N D yē shall vnderstand that this is not the tem-  
ple that Salomon made, for that temple lasted but  
a thousand an hundred and two yēre. For Titus  
Vespasianus sonne, that was Emperour of Rome  
that layd siege about Hierusalem, for to discomfite the Jewes,  
for that they had put Christ to death without leaue of the Em-  
perour, when hee had taken the Cittie, hee did burne the Tem-  
ple, and cast it downe, and toke all the Jewes, and put to death  
eleuen hundred thousand and the other hee put in prison, & sold  
xxx. for a pennie, for hee said that they bought Jesus Christ for  
xxx. pence. And since gaue Iulian Apostatate leaue to the Jewes  
to make the Temple of Hierusalem againe, for hee hated Chri-  
stians, & yet hee was a Christian, but hee forsooke his law. And  
when the Jewes had builded againe the Temple then came  
an

an earthquake (as God would) & cast downe all that they had made. Since that Adrian the Emperour who was of them of Troy made Hierusalem againe, and the Temple in that same manner that Salomon made it, and commanded that no Jewe should dwell there but Christians, and although hee himselfe was not a Christian, yet hee loued the Christians more then other men, saue men of his owne faith. And this Emperour did inclose and wall the Church of the holy Sepulcher within the cittie, that befoze was far without the cittie, and hee would haue changed the name of Hierusalem and called it Heliam, but that name lasted not long. And ye shall vnderstand that the Saracins doe great worship in that Temple, and they say that place is right holy, and when they goe therein they goe bare foote and kneele many times downe. And when I and my fellowes came therein, wee put off our harnesse, and came bare foote into the Temple, and thought that wee ought to do as much or more then they that were Infidels. And this Temple is threescore and thre cubites in widenesse, and as much in length, and thirtie two cubites in height, and couered with lead, and it is within full of pillers of marble. And in the midst of the Temple is an alter of twentie and foure steps of height, and good pillers all about. This place the Jewes called Sancta sanctorum. That is to say, holy of holiest, and in that place commeth none but their prelate that maketh their sacrifice, and the people stand all about in diuers Seates, as they are of dignitie and worship: and there bee foure enterings into the Temple, and the doores are of Cipres well dight, and within the East doore our Lord said, here is Hierusalem. And on the North side within the doore is a fountaine but it runneth not: of the which holy writ speaketh and saith, Vidi aquam egredientem de templo. That is to say, I saw water comming out of the Temple. And vpon the other side is a rock that men called some time Bozrach (but after it was called Belet) and the arke of God, with the reliques of the Jewes. This arke did Titus carry with him to Rome, when hee had discomfited all the Jewes. In that same arke were the ten commandements, and Aarons rod, and Moyses rod, with which hee parted the

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red sea, when the people of Israell passed through on dry foote, and with that rod hee did many wonders, and there was the beuell of gold full of manna, and clothing and ornaments, and the tabernacle of Aaron, & a table square of Gold with twelue precious stones, and a bore of Iaspes grauen with foure fingers, and eight names of our Lord within, and seven candlesticks of Gold, and foure censers of Gold, and an autler also of fine gold, and foure Lyons of gold, vpon the which they had a Cherubin of Gold twelue spans long, and a Tabernacle of Gold, and also xij. trumpets of siluer, and a table of siluer, and seauen Barly loaves, and all other reliques that were before the natiuitie of Iesu. Also vpon this rock slept Iacob when hee saw Angels goe vp and downe, and said. Vere locus iste sanctus est, & ego ignorabam. That is to say, Surely this place is holy, and I wist not. And there the Angell changed Iacobs name and called him Israell.

And in that same place David saw the Angell that slew the people with a sword, and put it all bloody in the Beth. And in this rock was Saint Simeon when hee receiued our Lord into the Temple, and on this rock he set him when the Iewes would haue stoned him, and the rock rent in two, and in that rest hee hid him, and after came downe and gaue him light.

And on this rock sate our Lady and learned her Psalter. And there forgane our Lord the sinnes to the woman that was taken and found in Adultery, and there was our Lord Iesus Christ circumcised, and there the Angell denounced to Zachary the Natiuitie of Saint Iohn Baptist, and there offered first Melchisedech bread and wine & water to our Lord, in token of the Sacrament that was to come, and there fell David praying to our Lord for mercy, for him and for his people, when hee saw the Angell slay his people, and our Lord anon heard his prayer, and therefore would hee make the temple in that place, but our Lord Iesus Christ forbade him by an Angel, for he had committed murther in consenting to the slaying of the good knight Vrias, for to haue his wife. And therefore all that he had ordained for to make the Temple, hee bestowe it to Salomon his sonne, and he made it, and he prayed our Lord that

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that all those that prayed in that place deuoutly and with good heart, that he would heare their prayer, and graunt that they asked right wisely, and our Lord graunted it, and therfore Salomons sonne called it the Temple of counsell and help of God.

Without the doores of that Temple is an aulter where Jewes were wont to offer Doves and Turtiles, and in that Temple was Zachery flaine, and on the pinnacle the Jewes set Saint Iames that was the first Bishop of Hierusalem. And a little from this Temple on the right side is a church covered with Lead, that is called the schoule of Salomon. And toward the South is the Temple of Salon that is a full sayre and a great place, and in this place dwell Knights, who are called Templers, and they were the founders thereof and of their order, and in that Templum Domini dwelled Chanons.

From this Temple toward the East xxvi. paces in a corner of the Cittie, is the Bathe of our Lord, and this Bathe was wont to goe to Paradise, and beside is our Ladyes bed, and nere there by is the Tombe of saint Simeon. And without the Cloyster of the Temple toward the North is a right sayre Church of Saint Anne our Ladies mother, and there was our Lady conceived, and before that Church is a great tree, which began to grow that same night. And as men go downe from that Church xxij. steps, lyeth Ioachim our Ladyes Father in a Tombe of stone, and there nere was layd sometime Saint Anne, but Saint Eline did translate her to Constanti- nople. In this Church is a well in manner of a cesterne, that is called (Probatice piscina) that hath five entrings, and in that cesterne was wont an Angell to descend and stir the wa- ter, and what man that bathed him first therein after the stir- ring, was made whole that was sicke, what sicknesse so ever hee had: and there was the man of the Palsie made whole, that was sicke xxxviii. yere, and our Lord sayd to him in this manner of wise (Tolle grabatum tuum et ambula) That is to say, take vp thy bed and walke. And there beside was the house of Pilate, and a little thence was the house of king Herode that did slay the Innocents.

## The voyages and trauailes.

Of Herod the King.

Chap. xxiii.



This king Herode was a full wicked man and a fell, for he did first and foremost slay his wife, whom hee loued full well, and for the great loue of her, hee went out of his witte, and so was hee a long time, and afterward hee came againe to himselfe. And after hee slew his owne children that hee had begotten of the said wife, and commaunded likewise his second wife to be slaine, and a sonne that hee had begotten of her, and after that hee slew his owne mother, and hee would also haue slaine his owne brother, but his brother dyed sodainely, and thus hee did all the ill that he might. And then he fel sick, and when hee saw that hee should dye, hee sent for his sister & all the great Lords of the country, and when they were there, hee did put all the Lords into a towre, and said to his sister, hee wist well that the men of the country would make no sorrow for him when hee was dead, and therefore hee made her for to sweare vnto him that shee should smite off the heads of the Lords euery one after his death, and then would men of the Country make sorrow for his death, in regard of the Noble mens death, and then he made his last testament. But his sister fulfilled it not as pertaining vnto the death of the Lords, for as soone as hee was dead, she deliuered the Lords out of the towre and sent euery one home to their houses and told them what her Brother commanded her to doe vnto them. And yee shall vnderstand that in that time was there Herodes of great name. This of whom I speake, was called Herode Ascalonite, and hee that did smite of Saint Iohn Baptists head, was called Herod Antipa, and the third was called Herod Agrippa, and hee did slay Saint Iames, and put Saint Peter in prison.

Of Saint Salvators Church.

Chap. xxv.

A Little within the Cittie is S. Salvators church, and therein is Saint Iohn Chrysostomes arme, and the most part of

of Sir Iohn Maundeule Knight.



of Saint Stephens head.

And on the other side toward the South as men goe to mount Sion is a faire Church of saint Iames, where his head was smitten off, and there is the Mount Sion, and a sayre



Church of God and our Lady where shee was dwelling, and died, and there was sometime an Abbey of Chanons regulars, and from that place shee was bozne of the Apostles vnto the  
bale

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bale of Iosaphat. And there is the stone that the Angell bare to our Lady from mount Smap, and it is of that colour that the rock of saint Katherin is of, & there beside is the gate where our Lady when she was with childe went through to Bethlehem. And at the entring of mount Sion is a Chappell and in that Chappell is that Stone great and large, with which the Sepulcher was covered when Christ was layde therein, the which Stone, as it is witten, the three Maries saw turned upward when they came to the Sepulcher, and they found an Angell that said to them, that Christ was risen from death to life, and there is a little piller to the which our Lord was bound and scourged: and there was Annas house that was bishop of the Jewes at that time: and in that same place, denied saint Peter our Lord thrice before the Cocke crew: and there is a part of the table on which Christ made his Paunde with his disciples: and yet is there the vessel with water out of which the Disciples feet were washed: and thereby also is saint Stephens grane: and there is the aulter where our Lord heard the Angels sing: and there appeared Christ first to his Disciples after his resurrection, when the gates were shut, and said Pax vobis, that is, Peace be to you, and upon that mount appeared Christ to saint Thomas, & bad him assay his wound, and that was the big. day after his resurrection, and then he belæued perfectly and said. Dominus meus, & Deus meus. That is to say, My Lord my God. In that same chappell behinde the high aulter were all the Apostles on Whit Sunday, when the holy Ghost descended on them in likenesse of fire, and there made God Paske with his disciples: and there slept saint Iohn the Euangelist on the Lords breast, and saw in his sleepe many secret things of heauen.

Also mount Sion is within the cittie, and it is a little higher then the other side of the cittie, and that Cittie is stronger on that one side then on the other, for at the foote of mount Sion is a faire castle and strong which the Souldan did cause to be made there.

On mount Sion was king David buryed and Salomon, and many other kings of Hierusalem, and there is the place  
where

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where Saint Peter wept full tenderly, when hee had denyed our Lord: and a stones cast from that is another place where our Lord was indged, for at that time was Caiphas house there, and betwene the Temple of Salomon and mount Sion is the place where Christ raised the mayden from death to life. Under mount Sion toward the vale of Iosaphat is a well that men call Batatozie Silo, there was our Lord washed after he was baptised. And thereby is the tree on the which Iudas hanged himselfe for dispaire when hee had sold & betrayed Christ.



And thereby is the Synagogue where the Bishops of the Jewes and Pharasies came to hold their counsell, and there Iudas cast the xxx. pence before them and said, Peccaui tradens sanguinem iustum, That is to say, I haue sinned in betraying the innocent bloud.

Of the field of Acheldemack which was bought with the xxx. pence. Chap. xxvi.



In the other side of mount Sion toward the South a stones cast, is the field that they bought with those xxx. pence for the which Christ was sold, that men call Acheldemack, that is to say, the field of blood, in

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that fild is many tombes of Christian men, for there bee many pilgrims grauen. And also in Hierusalem toward the West is a fayre Church, where the treé grew of the which the crosse was made, and thereby is a fayre Church where our Lady met with Elizabeth when they were both with childe, & Saint Iohn stirred in his mothers wombe, and made worship to our Lord his maker: and vnder the aulter of this Church is a place where Saint Iohn was bozne, and thereby is the Castell of Cmar.

Of Mount Ioy.

Chap. xxvij.

**T**wo mile from Hierusalem is the mount Joy, that is a faire place and a liking, and there lyeth Samuel the prophet in a faire tombe, and it is called mount Joy, for there those that trauaile see first Hierusalem. And in the middle of the vale of Iosaphat is a litle river that is called Torrens Cedron, and ouerthwart this, lay a treé of the which the Crosse was made that men passed ouer. Also in this vale is a Church of our Lady, and there is the sepulcher of our Lady, and shee was lxxij. yeres of age when shee dyed, and there nere is the place where our Lord forgaue Saint Peter all his sinnes and misdeedes that hee had done. And beside that, is a Chappell where Iudas kissed our Lord, that men call Gethsemaine, and hee was taken of the Jewes, and there left Christ his Disciples before his passion, when hee went to pray, and said. Pater si fieri potest transeat a me calix ista, that is to say in English. Father if it may bee done, let this Cup passe from me. And therby is a Chappel where our Lord sweat both blood and water, and there is the tombe of king Iosaphat, of whom the vale had the name, and on the side of that vale is the mount Oliuet, and it is called so, for there groweth many Olive trees, and it is higher then Hierusalem, and therefore from that hill men may see into the streets of Hierusalem, and betwene the hill & the Cittie is nothing but the vale of Iosaphat, and that is not very large, and vpon that hill stode our Lord, when hee went into heauen, and yet seemeth there the  
step

of Sir Iohn Maundeuile Knight.

Step of his lefte foote in the stone, and there is an abbey of black Chanons that was great sometime, but now is there but a Church. And a little thence xvij. paces is a Chappell, and there is the stone on the which our Lord God sate, when he preached and said thus. Beati pauperes spiritu, quoniam ipsorum est regnum coelorum, that is to say in English. Blessed be they that are poore in spirit, for theirs is the kingdome of heauen, and there he taught his Disciples their Pater noster. There also is a Church of that blessed woman Mary Egyptian, and there is shee buried. And vpon the other side toward the East thre bowshotes from thence standeth Bethphage, where our Lord Jesus Christ sent Saint Peter and Saint James for to fetch an Ass on Palme Sunday.

Of the Castle of Bethania..

Chap. xxviij.

**H**ere toward the East is a castle that men call Bethania, and there dwelled Simon the Leper that harboured our Lord and them that were baptised of his disciples, and he was called Iulian, and was made Bishop, and that is hee that men call on for good Harboure. In that same place our Lord forgave Mary Magdalene her sins, and there shee washed his feete with teares and wiped them with her heire, and there was Lazarus raised, when hee was foure dayes dead.

Of Iericho and other things.

Chap. xxix.

**I**n the retourning to mount Olyuet, is the place where our Lord wept vpon Hierusalem, and therby our Lady appeared to Saint Thomas, after her assumption, and gaue him her girdle, and thereby is the stone on the which our Lord sate often and preached, and thereon hee shall sit at the day of iudgement, as himselfe sayd. And there is mount Galile, where the Apostles were gathered when Mary Magdalene told them of Christs rising. Betwéene mount Olyuet and mount Galile is a Church,

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where

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where the Angell told our Lady when she should dye.

And from Bethany to Jericho is five myle. Jericho was sometime a little cittie but it was wasted and now it is but a little towne, that towne toke Iosua throught the miracle of God and bidding of the Angell, and destroyed it, and cursed all those that builded it againe. Of that cittie was Rahab that common woman, that receiued messengers of Israell, and kept them from many perils of death, and therfore shee had a good reward as holy writ saith, Quando accipis Prophetam in nomine meo, mercedem Prophetæ. &c. That is to say, hee that taketh a Prophet in my name, hee shall receiue the reward of a Prophet.

Of the holy place betweene Bethany and the riuer Iordane, and other things. Chap. xxx.

**A**lso from Bethany men goe to the riuer of Iordane throught the wilderness, and it is nere a daies iourney betwene. Toward the East is a great hill where our Lord fasted xl. daies, and vpon this hill was Christ tempted of the Diuel, when he said to him Die vt lapides isti panes fiant. That is to say, Command that these stones be made bread: and there is an hermitage where dwelled a manner of Christians called Georgiens, for saint George conuerted them, and vpon that hill dwelled Abraham a great while, and as men goe to Jericho, saie many sicke men crying Iesu fili David, miserere nobis: that is to say, Iesu the Sonne of David haue mercy vpon vs. And two mile from Jericho is the riuer Iordane, & yee shall vnderstand that the dead sea parteth the land of Inde & Araby, & the water of that sea is right bitter, and it casteth out a thing that men call Aspatum as great peeces as an horse, and Hierusalem is two hundred furlongs from the sea, and it is called the dead sea, because it runneth not, neither may any man or beast liue therein, and that hath bene proued many times, for they haue cast therein men that were iudged to death: nor no man may drinck of that water, and if men cast yron therein, it commeth vp againe: but if a man cast a feather therein it sinketh, which is against kinde.

And



And thereabout grow Trees that beare fruite of faire colour and seeme ripe, but when a man breaketh or cutteth them, he findeth naught in them, but coales or ashes, in token that through the vengeance of God these Citties were burnt with the fire of hell.

And some men call that lake the lake of the Alphited, and some call it the poole of the dinell, and some call it the Sinking poole, for the water thereof sinketh. There sancke these five citties through the wrath of God, that is to say, Sodome, Gomor, Aldema, Solome, and Segor, for the sin of Sodome that reigned in them, but Segor through the prayer of Lot was saned a great while, for it stood upon an hill, and yet appeareth much thereof aboue the water, and men may see the wals in cleere weather, and in this cittie of Segor, Lot dwelled a great while, and there he was made dronk by his daughters and lay by them, and they thought that God would haue destroyed all the world, as he did with Noes flood, and therefore they lay by their father, that men might be borne of them into the world: but if he had not bene dronken he had not lven by them. And at the right side of this sea, standeth Lots wife in a pillar of salt, because she looked back when the cittie sanck downe.

Of Abraham and his generation.

Chap. xxxj.

**A**ND ye shall vnderstand that Lot was Aarons sonne, Abrahams brother, and Sara Abrahams wife was Lots sister, and Sara was xx. yeres olde when she bare Isaac, and Abraham had another sonne named Ismaell that hee had gotten of his mayden Agar, and hee was xliij. yeres of age when Isaac was borne, and when Isaac was viij. dayes old hee was circumcised, and his other sonne Ismael was Circumcised the same day, and was xliij. yeres of age, therefore the Saracins that be of the generation of Ismael, doe circumcise them at xliij. yeres of age, and the Iewes that be of the generation of Isaac, doe circumcise them the eighth daye of their age.

And into that dead Sea aforesaid, runneth the riuer Jordan, and maketh there an end, and this is within a mile of Saint Johns Church, and a little beneath that same Church westward, were the Christians wont to bath them, and a mile thence is the riuer Lot, through which Iacob went when hee came from Mesopotamia.

Of the riuer Iordane. Chap. xxxij.

**T**his riuer Jordane is no great nor no deepe riuer, but there is much good fish therein, and there cometh from Mount Libany two Mels, that men call Joy and Dane, and of them it taketh the name, and vpon the one side of that riuer is mount Gelboe, and there is a fayre plaine. And on that other side men goe by Mount Libany, to the desert of Pharaon. These hills part the Kingdome of Surry and the Countrie of Phenys. On that Hill grow Ceders that beare long apples which are as much as a mans head. This riuer Jordane divideth Galile, and the land of Idumea, and the land of Bolron, and it runneth into a plaine that men call Melbam in Saracins language, and in English sayre, because oft times hee there kept great sayres.



saies, and in the plaine is the tombe of Iob.

In this riuer Iordane our Lord was baptised, and there was the voice of the father heard, saying : Hic est filius meus dilectus, in quo acquiesco, ipsum audite. That is to say in English : This is my beloued sonne in whom I am well pleased, heare him. And the holy Ghost descended on him in likenesse of a Dove, and so was there in this Baptising all the Trinitie. And throught the riuer Iordane passed the children of Israell on dry soote, and they set stones in the middelt of the water, in token of great miracle. And also in that Riuer Naman the Assyrian bathed him, who was leprouse, and hee was made whole. And a little from thence is the Cittie of Aye, the which Iosua assailed and toke. And about the riuer Iordane are many Churches where Christians dwell. Also by the Riuer Iordane is the Vale of Pambze, the which is a faire Vale and a plenteous.

Of many other meruailes.

Chap. xxxiiij.

**A**ND ye shall vnderstand that as we goe from the dead Sea afterward out of the march to the land of promise, is a strong Castle that men call Carran or Sermoyss, that is

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is to say in English, the Kings hill. This Castell did a King of Fraunce make, whose name was Baudewin, who had conquered all the land, and put it into the hands of Christians to keepe, and vnder that castle is a fayre towne that is called Sabaoth, and thereabout dwell many Christians vnder tribute.

Then men goe to Pazereth, of the which our Lord had his name, and from Pazereth vnto Hierusalem is thre dayes iourney. Also men goe through the prouince of Galile, through Rematha, through Sophyn, and ouer the high hill of Effraime, where dwelled Anna that was the Prophet Samuels mother, and there was hee borne, and after his death was buried at mount Joy, as I haue said before.

And after men come to Sybula, where the arke of God was kept vnder Helie the Prophet. And there made the people of Israell their sacrifice vnto our Lord, and there spake our Lord first vnto Samuell. There also ministred God the Sacrament. Nere there by at the right side is Gabaon, Rama, and Benjamin, of the which holy Writ speaketh. After that men come to Sychem, that some men call Sycar, and this is in the prouince of the Samaritaines, & sometime there was a Church but it is all wasted, and it is a fayre vale and a plenteous, and there is a good Cittie that men call People; and so from thence it is a dayes iourney vnto Hierusalem, and there is the well where our Lord spake to the woman of Samaria, and Sychem is ten myle from Hierusalem, and it is called People, that is to say, the new towne. And there is the Temple of Ioseph, Iacobs sonne that gouerned Egypt, from thence were his bones brought and laid in the Temple, and thether came Jewes often in pilgrimage with great deuotion, and in that Cittie was Diana Iacobs Daughter ranshed, for whom her Brethren slew many men, and thereby is the Cittie of Cozaim where the Samaritaines make their sacrifice.

On this hill would Abraham haue sacrificed his Sonne Isaac & there nere is the vale of Dotyane, and there is the pit wherein Ioseph was cast by his Brethren before that they sold him, and it is two myle to Sichar, and from thence men come to Samary, that men call Sebasten, & that is the chiefe Cittie.

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little of that country, and in that Citty was the seate of the  
twelve kings of Israell, but it is not so great as it was, and  
there was Saint Iohn Baptist buried betwene two prophets,  
Heliseus and Abdon, but hee was beheaded in the Castell of  
Parkerin beside the dead sea, and hee was translated of his



Disciples and buried  
at Samarie, but there  
dyd Iulus Apostate  
take his bones & burne  
them, for hee was that  
time Emperour, but  
that finger with the  
which hee shewed our  
Lord saying. Ecce ag-  
nus Dei, That is to  
say. Behold the lambe  
of God, would not be  
burnt but saint Tecla  
the virgin did bring it  
unto Alphen, that is in  
the mountaines, in the  
which place they doe  
great worshipping, & there  
was saint Iohns Bap-  
tists head closed in a

wall, but the Emperour Theodosius did take it out, and found  
it lapped in a cloth all boudy, and bare it to Constantinople,  
and there is yet the one halfe of the head, and the bestell wher  
in his head was layd, when it was smitten off is at Ceane,  
and they doe it great worshipping, Some say that saint Iohns head  
is at Amiens in Picardy, and some say it is saint Iohns head  
the Bishop, I wot not, but to God it is knowne.

Of the Samaritaines.

Chap. xxxiiij.

H.

From



**F**rom Beabassen to Hierusalem is xij. mile, & among the hills of this country is a well that men call fons Iacob. That is to say, Iacobs well, that changeth his colour foure times in the yere, for sometime it is red, sometime clere, sometime gréene, and sometime thich: and men that dwell there are called Samaritaines, and they were converted by the Apostles, and their law departed from the law of Christians, and Sarasins, as also from Jewes and Pagans. They beleue wel in one God that all shall iudge, and beleue the Bible after the letter, and they lap their heads in red linnen cloth that they may be knowne from others, for Sarasins wrap their heads in white cloth, and Christians that dwell there in blew cloth, and Jewes in pealow, and in this countrie dwell many Jewes paying tribute as christians doe.

And if yé will know the letters of the Jewes, they are these following, and are thus called. Alpha for a. deth b. gymel c. he d. van e. zay f. ex g. ioth i. karph k. lam l. men m. sameth o. ey p. phe q. lad r. cloth s. fir t. soun v. than x. iours y. Now you shall haue the figures. D. li. xh. rz. S D S li. n h R fcc' h n d i k



From this country that I haue spoken of, men goe to the plaine of Galile, and leave the hill on the one side, and Galile is in the Prouince of the Land of Promise, and in that prouince is the land of Naim, and Capernaum and Corasim, and at Bethsaïda was S. Peter and Saint Andrew borne: at Corasim shal Antichrist be borne, and as some men say he shall be borne in Babilon: therefore said the Prophet (De Babilonia coluber exiet qui totum mundum deuorabit) That is to say. Of Babilon shall come a Serpent that shall deuoure all the world. And this Antichrist shall be nourished in Bethsaïda, & shall raigne in Corasim, therefore saith holy writ. Vx tibi Corasim, vx tibi Bethsaïda, That is to say, Woe be to thee Corasim, woe be to thee Bethsaïda: and the Cane of Galile is foure myle from Nazareth: of that Cittie was the woman of Canaan, of whom the Gospell speaketh, and there our Lord did the first miracle at the wedding of the Archdeane, when he turned water into wine. And from thence men goe vnto Nazareth, that was sometime a great Cittie, but now there is but a little Towne and is not walled, and there was our Lady borne, but she was begotten at Hierusalem, and our Lord toke his name of this Cittie.

At Nazareth Ioseph toke our Lady to wife, when she was fouretene yeres of age, and there the Angell saluted her saying, Ave gratia plena, Dominus tecum. That is to say. Hail full of grace, the Lord be with thee. And there was sometime a great church, and now is there but a little chappel to receiue the offering of Pilgrimes, and there is the Well of Gabriell, where our Lord was wont to bathe him in when he was little. At Nazareth was our Lord nourished, and Nazareth is to say floure of garden, and it may well be called so, for there was nourished the floure of life, even our Lord Iesus Christ. About halfe a mile from Nazareth is the blood of our Lord, for the Iewes lead him vpon an high rock to cast him downe and slay him, but Iesus Christ passed them and lept on a rock where his steps be yet sene, and therefore some when they dread them of Thieves or else of Enemies, say thus: Iesus

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autem transiens per mediam illorū ibat: and they say also these verses of the Psalter thre times. Irruat super eos formido, te pavor in magnitudine brachij. Domine fiant immobiles quasi lapis, donec pertranseat populus tuos Domine, & populus iste quem redemisti. And so when this is said, a man may goe without any letting. Also yē shall vnderstand and know that our blessed Lady bare her Childe when shee was xv. yēres of age, and shee liued with him xxxij. yēre, and thre moneths, and after his passion shee liued xxij. yēres.

### The way of Nazareth to the mount or hill of Tabor. Chap. xxxvj.

**A**nd from Nazareth to the mount Tabor is thre mile, & there our Lord was transfigured befoze S. Peter, Saint Iohn and saint Iames. And there they saw spiritually our Lord and Moyse and Elias the Prophet. And therefore Saint Peter said, Bonum est nos hic esse, faciamus tria tabernac. &c. That is to say, It is good for vs to be here, let vs make thre tabernacles. And our Lord Iesus Christ bad them that they should tell it to no man, vnto the time that hee was risen from death to life. And vpon the same hill shall foure Angels sound their Trumpets, and raise all men that are dead to life, and then shal they come in body and Soule to the Iudgement, but the Iudgement shall be in the Vale of Iosaphat And also a mile from mount Tabor is the mount Hermon, and there was the Citie of Naïm, befoze the gates of this Citie our Lord raised the sonne of the widdow that had no moze childezen.

### Of the Sea of Galile. Chap xxxvij.

**A**nd from thence men goe to a Citie that is called Tyberias that butteth on the Sea of Galile, & though it be called the Sea of Galile, it is no Sea no; arme of the sea, for it is but a streame of fresh water, & it is moze then an hundred forlongs

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forlongs long, and ri. broad, and therein is many good fishes,  
and by that same sea standeth many good citties: therefore this  
sea changeth often his name after the Citties that stand there-  
vpon, but it is all one water or sea, and vpon this sea our Lord  
walked and there said hee to Peter when he came on the water,  
and was nere drowned: O exigua fide prædite, quid dubitasti?  
That is to say, O Thou of little faith, why dost thou doubt?

Of the table whereon Christ eate after his resurrection.

Chap. xxxviij.

**I**n this cittie of Tybervas is the table that Christ  
eate on with his Disciples after his resurrection, &  
they knew him by breaking of bread, as holy writ  
saith: Et cognouerunt eum in fractione panis. That  
is to say. They knew him in breaking of bread, and  
about the hill of Tybervas is a cittie where our Lord fed five  
thousand people with five Barly loaves and two fishes, and  
in that cittie did men cast in anger a firebrand or burning stick



after our Lord, but that same burning stick did fall on the earth,  
and incontinent grew out of the same stick a tree, and is woren  
a big tree, and there groweth yet, and the scales of the tree be all  
black. Ye shall vnderstand that the River Iordane beginneth

¶. iij.

vnder

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the hill of Labany, and there beginneth the Land of promise, and it lasteth vnto Barsabe of length, and from the North part to the South, is nine scoze mile, and of bzeadth from Jericho to Jaffe, it is soztie mile, and y<sup>e</sup> shall vnderstand that the land of promise beginneth at the kingdome of Hurry, and lasteth vnto the wildernesse of Araby.

Of straunge manners and diuers.

Chap: xxxix.



**A**D in this country and in many other lands beyond the sea, it is a custome when they haue war, that if a cittie or castle bee besieged so strongly that they may send no messengers to any Lords for succour, then they write their Letters, and binde them about the necks of Dones, & let them flic their wayes, because the Done is of that nature that he wil retorne againe to the place where hee is bred, and thus they doe commonly in that countrie. And y<sup>e</sup> shall vnderstand that among the Saracins in many places dwell Christians vnder tribute, and they are of diuers manners, and sundry soztes of monks, who haue diuers lawes, though they be all Christians and beleue all well in our Lord God, the Father, the Sonne and the holy Ghost, but yet they faile in the Articles of our faith and they are called Jacobins.

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For Saint Iames conuerted them to the faith, and Saint Iohn Baptised them, and they say that men need only confesse their sins vnto God, and not vnto man, for they say that God had not man confesse him vnto another man. And therefore saith Dauid in this manner. Confitebor tibi Domine in toto corde meo, That is to say, Lord I will confesse my selfe vnto thee in all my heart. And in another place hee saith thus. Peccatum meum cognitum tibi feci: that is to say, my trespasse I haue made knowne vnto thee. And in another place. Deus meus es tu, & confitebor tibi. That is to say, Thou art my God and I will confesse my selfe vnto thee. And in another place. Quonia cogitatio hominis confitebitur tibi. that is to say, The thought of man shall be knowne vnto thee: and they read often the Bible & Psalter, but they say it not in Latine, but in their owne language, and they say that Dauid and other Prophets haue said it. But Saint Austen and Saint Gregory say. Qui scelera sua cogitat, & conuersus fuerit veniam sibi credat. That is to say, Who so knoweth his sin, & turneth, hee may beleeue to haue forgiveness. And Saint Gregory saith thus. Dominus potius mentem quam verbum considerat. That is to say, Our Lord taketh more heed to thought, then to word. And Saint Hillarius saith. Longorum temporum crimina ictu oculi perient si corde nata

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nata fuerit temptatio. That is to say, Sins that are done of old tyme perish in twinkling of an eye, if despising of them be bozne in a mans heart. And therefore say they, by these authorities, that men shall confesse them onely to God, and this way the Apostles taught: but Popes that came since haue ordayned that men shall shewe them to priests and men as they are, and the cause is this. For they say that a man that hath sickness, men may giue him no good medicints, except they know that kinde of sicknesse, also they say a man may giue no conuenable penance, except hee know the sinne.



For there is a manner of sin that is grieuouser to one man then it is to another, and therefore it is needefull that a man know and vnderstand the kinde of sin. And there be also other men that are called Surriens, and they hold halfe our faith, and halfe the faith of the Grækes, and they haue long beards as the Grækes haue.

And there be other that men call Georgiens, whom saint George conuerted, and they doe more worship to Hallowes of heauen then others doe, and they haue their crownes shauen, the clarks haue round crownes & the lay men haue crownes square, and they hold the Grækes law. And there be other that men call christians of girding, because that they wear girdels

under



underneath, some other called Pestoziens, some Ariens, some  
Dubyens, some Gregours, and some Indiens that are of Pre-  
ster Iohns Land, and every one of those haue some articles of  
our beliefe. But each of them vary from other, and their vari-  
ance were too much to declare.

For to returne againe on this side of Galile. Chap. xl.

**N**ow seeing I haue told you of many manners of  
men that dwell in the countries aforesaid. Now  
will I turne againe to my way soz to turne vpon  
this side, soz hee that will turne from the land of  
Galile that I spake of, to come on this side, hee may go through  
Damas that is a faire cittie, and full of good marchandises, &  
it is thre daies iourney from the sea, & five from Iherusalem;  
but they carry marchandise vpon Cammels, Mules, Horses,  
Dromedaries and other manner of Beasts. This cittie of Da-  
mas founded Helizeus that was Abrahams seruant befoze I-  
saac was borne, and he should haue bene Abrahams heire, and  
there he named that cittie Damas, & in that place slew Caine  
his Brother Abel, and beside Damas is the mount of Syzy, in  
this cittie be many Whisitions, and that holy man Saint Paul  
was a Whisition to saue mens bodies befoze that hee was con-  
uerted.



uerted and after he was a phisition of sonles. And from Damas men goe to a place called our Lady of Hardmarch, that is fīue mile from Damas, & it is on a rock, and there is a faire Church, and there dwell Christian Monks and Nuns in that Church. Betwēne the cittie of Darke, & the cittie of Raphane is a Riuer called Sabatoz, soz on the Satterday it runneth fast, and all the weeke else it standeth still and runneth not, oz but a little. And there is another riuer that on the night frēseth fast, and vpon the day no frost is sene. And so men goe by a citie that men call Berugh, and ther those that will go to Cipres take ships, and they arīue at a haven of Sur oz of Tyz, and then goe men to Cipres, also men may goe right from the haven of Tyz, and come not at Cipres, but arīue at some haven of Grēce, and by these wayes men come into the countries befoze spoken of.

How a man may goe furthest and longest in the countries that are here rehearsed. Chap. xli.

**N**ow haue I told you of wayes by the which men go furthest and longest, as by Babylon, and mount Sinay, and other places many, through the which men turne againe to the  
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land of promise. Now will I tell you the shortest way to Hierusalem, for many will not goe the long way, some for want of company, and many other reasonable causes, and therefore I shall tell you shortly how a man may goe with little cost and in short time.

A man that cometh from the land of the West hee goeth through Fraunce, Burgoyne, Lumbardy, and to Venice, or to Gene, or some other haven of those marches, and taketh there a ship and goeth to the Ile of Grisse, & so arriueth hee in Grèce, or else in port Myrach, or Malon, or Dnras, or some other haven of those marches and goe to land for to rest him, and goeth againe to the sea, and arriueth in Cyprus, and cometh not in the Ile of Rhodes, but arriueth at Famagost, that is the chiefe haven of Cyprus, or else at Lamaton, & then enter ship againe, and passe beside the haven of Tyre and come not to land, and so passeth by all the hauens of the coast till hee come to Jaffe, that is the next haven to Hierusalem, for it is xxviij. mile betwē. And from Jaffe men goe to the cittie of Ramos, and that is but little thence, and it is a fayre cittie, and beside Ramos is a fayre Church of our Lady, where our Lord shewed himselfe vnto her in thre shadowes, betokening the Trinitie, and there nere is a Church of Saint George where his head was smitten off, and then to the Castle of Emear, and then to the mount Joy, and from thence pilgrimes see Hierusalem, & then to mount Modyn, and then goe to Hierusalem. At mount Modyn lyeth the Prophet Malache & ouer Ramatha is the towne of Donke, whereof Amos the Prophet was.

Of other wayes for to goe by land to Hierusalem.

Chap. xliij.



As much as many men may not suffer the sa-  
uour of the sea, and better it is to goe by land  
although it be more paine, and a man shall goe  
to one of the hauens of Lumbardy, as Venice  
or an other, and yee shall passe into Grèce to  
Port Myrach or an other, and yee shall goe to

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Constantinople, and thal passe the water that is called the brach of S. George, that is an arme of the sea. And from thence ye shall come to Buluerall, and then to the castle of Synople, and so to Capadocia, which is a great Country, wherein is many great hils, and ye shall goe thzough Turkey, and to the Cittie of Pike, the which they wonne from the Emperour of Constantinople, and it is a faire Cittie and well walled, and there is a river that is called the Lay, and then men go by the Alpes of Mozmant, and thzough the vales of Malebrynes, and the vale of Ernar, and so more easily to Antioche, which standeth richly on the River, and therabout are many good hils and faire, and many faire woods and wilde beasts. And hee that will go an other way, hee goeth by the Romaine coast, & the Romaine sea: on that coast is a faire castle that is called Flozage, and when a man is out of the hils, hee passeth thzough the cittie of Mozpach, and Artose, where is a great brydge vpon the river of Ferne, that men call Fassoz, and it is a great river bearing ships: and beside the cittie of Damas is a river that commeth from the mount of Libany, which is called Alban: at the passing of this river Saint Eustage lost his two Sons, when hee had lost his wife, & it runneth thzough the plaine of Archades, and to the red sea, and then men goe to the Cittie of Fermeine, and so to the Cittie of Ferne, and then to Antioche, and that is a faire cittie and well walled, and it is two mile long, and there is a brydge ouer the river, and hath at each piller a good tower, and is the best Cittie of the kingdome of Surrie. From Antioche men goe to the cittie of Lorcuth, and so to Geble, and to Toztonse, & thereby is the land of Lambze, and a stronge castle that men call Mambeke. And from Toztonse men goe to Tri pelle on the sea, and by this sea men goe to Dacres and there is two wayes, to Hierusalem, by the way on the left hand men come first vnto Damas by the river Iordane, and on the right side men go thzough the land of Flagme, & so to the Cittie Caiphas, in which Cittie Caiphas was Lord, & some call it the castle Pellerins, and from thence is foure dayes iourney to Hierusalem, and they goe thzough Celary, Whilyp and Jasse and Ramas, Cumaur, and so sozth to Hierusalem.

Yet

Yet another way by land toward the land of Promisc.  
Chap. xliij.



**N**OW haue I told you some wayes by land & by water how men may goe to Hierusalem. And if it be so that there be many other wayes that men goe by, after the countries that they come from, neuerthelesse they turne all to one end, yet is there a way all by land to Hierusalem, and passe no sea but to France or Flanders but that way is full long and perillous and of great trouble, and therefore few goe that way, but hee that will goe that way, must goe by Almaine and Wyse, and so to Tartary, this Tartary is holden of the great Caane, of whom I shal speake afterward for thether lasteth his Lordship, and all the Lords of Tartary yeld to him tribute. Tartary is a full euill land, sandy and a little fruit bearing, for there groweth but little coyne or fruite, but Beastes are there great plentie, and therefore eate they flesh without bread, and they sup the broth, and they drinck milcke of all manner of Beasts, they eate cats and all manner of wild beasts, as rats & mice, and they haue little wood, and therefore they dresse their meat with horse dung, and other beast dung when it is dry. Princes and other Lords eate but once in the day, and that is very little, and they bee foule folke, and of euill liking, and in Summer there is many tempests and thunders that slayeth many men and beasts, sodainly it is right cold, and againe on the sodaine it is right hot. The Prince that gouerneth that land they call Roco, and hee dwelleth at a cittie that men call Orda, but very few men doe desire to dwell in that Land, for it is good to sow thornes and weedes in, but other good there is none, as I heard say, for I was not that way, but I haue bene in other Countries marching thereon as in the land of Rottie and Pissland, and the kingdome of Brecon, and Lectow, and the kingdome of Grassen, and in many other places, but I went neuer that way to Hierusalem, and therefore I cannot well tell it, for I haue vnderstood that men may

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not well goe that way but in winter, when the waters and mires that be in that land be frozen and couered with snow, so that men may passe thereon, for were not the snow, there might no man goe in that land but he were lost. And ye shall vnderstand that a man must goe thre dayes iourney from Bzuse to passe this way, before he can come to the land of Sarasins that men dwell in.

And if by chance any Christians passe that way as once a yere they doe, they carry their vittaille with them, for they should finde nothing there but a manner of thing that they call hyles, and they carry their vittailles vpon the sle on sleds, and chariots without wheeles, and as long as their vittailles last they may dwell there but no longer. And when the spies of the countries see Christians come, they runne to the townes and castles, and cry aloud, kara, kara, kara, and as soone as they haue cryed, then doth the people arme them. And ye shall vnderstand that the sle there is harder then it is here, and every man hath a slew in his house, and therein they eate and do all things that them needeth, and that is at the North part of the world, where it is commonly cold, for the Sun appeareth not shyneth but a little in that country, and that land is in some places so cold that there may no man dwell therein, and on the South side of the world it is in some places so hot that there can no man dwell, the Sunne giueth so great heate in those countries.

Of the faith of the Sarasins, and of the booke of their  
law named Alkaron. Chap. xliij.

**A**s much as I haue told you of the Sarasins & of other Lands, I purpose to set downe a part of their law and of their beltese, after as their booke saith, that they call Alkaron, and some call that booke Mysap some call it Harme in diuerse language of countries, which booke Mahomet gave them, in the which booke he wrote among other things as I haue often read and scene, that they that are good shall goe to Paradise, and the euill folks to hell

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hell, and that beleue all Saracins. And if a man aske of what Paradise they meane, they say it is a place of delights, where a man shall finde all manner of fruits at all times, and waters and riuers running with milke and hony, wine and fresh water, and they shall haue faire houses and good, as they haue deserved, and those houses are made of precious stones, gold, and silver, and euery man shall haue ten wiues and maydens, and he shall euery day once haue to doe with them, and yet shall they still be maydens. Also they speake often of the blessed virgin Mary, and tell of the incarnation, that Mary was learned of Angels, and that Gabryel said to her that she was chosen before all other from the beginning of the world, and that witnesseth well their booke: and Gabriell told her the incarnation of Iesus Christ, and that she should conceiue and beare a childe, and they say that Christ was a holy prophet in word and dede, and also make and right wise to all men, and one not any blame worthy: and they say that when the Angel told to her of the incarnation, she had great dread for she was very young, and there was one in that Country that practised sorcery who was called Takina, that with inchantments could make him like an Angell and he went often and lay with maidens, and therefore was Mary the more afraid of the Angell, and thought in her minde that it had bene Takina who went to maydens, and she charged him in the name of God to tell her if he were the same Takina, and the Angell bad her haue no dread, for he was for certaine a true messenger of Iesus Christ.

Also their booke of Alkaron saith that she had a childe vnder a Palme tree, then was she greatly ashamed and wished her selfe dead, but as soone as her childe was borne, hee spake and comforted her saying, Ne timeas Maria. That is to say. Be not afraid Mary. And in many other places saith their booke Alkaron, that Iesus Christ spake as soone as hee was borne, and the booke saith that Iesu Christ was sent of almightie God to be ensample to all men, and that God shall Iudge all men, the good to heauen, and the wicked to hell, that Iesus Christ is the best Prophet of all other, and next to God, and that he  
was

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was a holy Prophet, for he gaue to the blinde their sight, and healed all diseases, he raised men and was taken quicke into heauen, and if they may finde a booke with Gospels, namely, *Missus est Angelus*, they doe it great worship, for they fast one month in the yere, and eate onely on the night, and they keepe them from their wines, but they that are sick are not constrained to it. And their booke *Alkaron* speaketh of *Jesus* and saith, they are wicked people, for they will not beleue that *Jesus Christ* is of God. Also they say that the *Jewes* speake falsely of our Lady and her sonne *Jesus Christ*, saying that they did not hang him on the Crosse, for *Saracins* beleue so neere our faith, that they are easily conuerted; when men preach the law of *Jesus Christ*, and they say that they know right wel by their Prophetes, that their law of *Mahomet* shall faile, as both the Law of the *Jewes*, and that the law of *Christians* shall last to the worlds end. And if a man aske them wherein they beleue, they say that they beleue in God Almighty, that is the maker of heauen and earth, and all other things, and without him is nothing done, and at the day of Judgement euery man shall be rewarded after his deserving, and that all things is trueth that *Christ* said by the mouthes of the Prophetes.

Yet further concerning *Mahomet*.

Chap. xlv.

**A**lso *Mahomet* had in his booke *Alkaron*, that euery man should haue two wiues or thre or foure, but now they haue nine and as many lemmans as them liketh, and if any of the wiues doe wrong to their husbands, he may drine her out of his house and take in another, but he must giue to her part of his goods. Moreover where men speake of the Father, and the Sonne and the holy Ghost, they say that they are thre persons but not one God, for their booke *Alkaron* speaketh not thereof, nor of the Trinitie, but they say that God spake or else he was dumbe, & that God had a Ghost or else he was not alieue, and they say Gods word hath great strength, and so saith their *Alkaron*, and they say that *Abraham* and *Moyse* were greatly in fauour with God

God, for they spake with him, and Mahomet was a right messenger of God, and they haue many good articles of our faith, and some vnderstand the Scriptures, Prophets, Gospels, and the Bible, for they haue them written in their language, in their manner they know holy writ, but they vnderstand it not but after the letter, and so doe the Jewes, for they vnderstand it not but after their letter spirituallly, and therefore saith Saint Paul, Litera occidit spiritus autem viuificat. That is to say, the letter killeth but the spirit quickneth, and the Saracens say that the Jewes are wicked, for they keepe not the Law of Moyses the which hee toke to them, and also Christians are euill, for they keepe not the commandements of the Gospels, that Iesu Christ sent vnto them, and therefore I shall tell you what the Souldan told mee vpon a day in his chamber shutting out all other men, as Lords, Knights and other: for hee would speake with mee in counsell, and then asked hee mee how Christians gouerned them in our country, and I answered him and said, right well thanks be to God, and hee said secretly nay, for hee said that our Priests made no force of Gods seruice: for they should giue good example to men to doe well, and they giue ill example, and therefore when the people should goe on the holidays to Church to serue God, they goe to the Tauerne to sin in gluttony both day & night, and eat and drinke as beasts that wot not when they haue enough, and also Christians (he said) forced them to fight together, and one to beguile other, and they are so proud that they know not how they may cloth them, now short, now long, now strait, now wide, of all manner of fashions. They should be simple, meke and soft, and doe their almes as Iesus Christ did, in whom they beleue, and hee sayd they are so couetouse, that for a little money they sell their children, their sisters, and their wiuues, and one taketh another mans wife and none kepeth his promise to another, therefore said he, for their sins God hath giuen these lands to our hands, and not through our strength, but all for your sins. For wee wot well, that when that yee serue well your God, that he will helpe you, so that no men shall win of you if that yee serue your God as yee ought to doe, but while they liue so sinfully

as they doe, wee haue no bread on them, for their God shall not helpe them. And then I asked him how that hee knew the state of Christians in that manner, and hee sayd that he knew well both of Lords and of commons, by his messengers which hee sent through all the countries as it were marchants with precious stones and other marchandise to know the manner of euery country. And then hee did call againe all the Lords into his chamber to vs, and then shewed hee vnto mee three persons that were great Lords of that country, who shewed vnto mee the manner of my country, and of all Christendome, as though they had bene men bozne in the same parties, and they spake french right well and the Souldan also, and then I had great meruaile of this slander of our faith, and so they that should be turned by our good examples to the faith of Iesus Christ, they are drawne away through our euill lining, and therefore it is no wonder if that they call vs euill, for they say truth, but the Saracins are true, for they keepe truely the commandments of their Alkaron.

Of the birth of Mahomet.

Chap. xlvj.

**A**D ye shall vnderstand that Mahomet was bozne in Araby: and he was first a poore deuill and kept horse and went after marchandise. And so he came once into Egypt with marchandise, and Egypt was the same time christned, and there was a chappell beside Araby, and ther was an hermit, and when he came to the chappel that was but a little and low house, as soone as hee entred, it began to be as great as it were a Pallace gate, and that was the first miracle that the Saracins say that he did in his yonth. After began Mahomet to be wise and rich, and became a great Astro- nomer, and since was the keeper of the land of the prince Corodan, and gouerned it full well, in such manner that when the Prince was dead hee married the Lady named Quadrige. And Mahomet fell often in the falling euill: wherefore the Lady was wroth that she had taken him vnto her husband

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hand, and hee made her to beleue that enery time that hee  
fell so, hee said that Gabriell the Angell spake to him, and so  
the brightnesse of the Angell he fell downe. This Mahomet  
raigned in Araby, in the yere of our Lord six hundred & twen-  
tie, and he was of the kindred of Ismaell, that was Abrahams  
son, whom he begat of Agar, and other are called Saracins of  
Sara, but some are called Moabites, and some Ammonites, af-  
ter Lots two sons. This Mahomet loked well a good man an  
Hermit that dwelled in the Wilbernesse, a mile from mount  
Sinay in the way as men go from Araby to Calde, & a dayes  
journey from the sea where marchants of Venice come, and  
Mahomet went so often to this Hermit that all men were  
wroth, so he heard gladly the Hermit preach, and his men did  
walke all the night, so that they wished that this hermit were  
dead. So it befell on a night that Mahomet was soze dronken  
with strong wine, so that he fell in a sleepe, and his men toke  
his sword out of his sheath whiles he lay and slept, and there-  
with they slew the Hermit, and when they had done they put  
by the sword againe all bloudy, and vpon the morrow when  
that he found the Hermit thus dead he was very angry in his  
minde, and right wroth, and would haue put his men vnto



the death, but they all with one accord, and with one will said that he himselfe had slaine him when he was dronken, and they shewed his owne sword all bloody, and then he belieted that they said the truth, and cursed the wine, and all those that dranke it. And therefore Sarasins that are devout drinke no wine openly lest they should be reponed, but they drinke good beverage swete and nourishing, that is made of Calamels, and thereof is suger made.

And it befell sometime that Christians became Sarasins, either through pouertie, simplenesse or wickednesse, and therefore their Archbishop when he receined them said thus, Lacles ella Mahomet roses ella, that is to say: There is no God but one, and Mahomet his messenger. And sithen I haue told you a part of their law and of their customes: Now I shall tell you of their letters, with their names.

First, they haue for a al moy, bethat for b. cathi c. erhoti e. for d delphoye. for f thy. garophing g. hecum h. iochi i. kathi k. lothun l. malach m. nahalht n. orthy o. thoziri p. zothi q. rucholat r. routhi s. salathy t. chotimus v. yrichom x. mazot z. zalepin &. ioheten con. these are the names. These foure letters haue they yet moze for diuersitie of their language, soasmuch as they speake so in their throts, as we haue in our language, and speake in England. Two letters may they then haue in their A. B. C. That is to say y. & the which are called throne and zowx.

Of diuers Iles and manner of people, and of meruailous Beasts. Chap. xlvij.



And sithen I haue spoken before of the holy land and countries thereabout, & many wayes thether, and to mount Synay, and to Babilon, and diuers other places which I haue spoken of. Now will I tell & speake of Iles & of diuers beasts, and diuers folke and countries that be parted by the flouds that come out of Paradise terrestre. For Mesopo,

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Mesopotamia and the kingdome of Calde and Araby, are betwene two fouds, Tigre and Euphrates, and the kingdome of Media and Persia are betwene two fouds, Tigre & Py-lus, and the kingdome of Surry, Palestine and Femines are betwene Euphrates and the sea of Mediterani: it is of length from Marroch on the sea of Spaine, vnto the great Sea, and so lasteth it beyond Constantinople thre hundred and twentie mile of Lombardy and to the Ocean sea. In Inde is the kingdome of Sichem, that is all closed among hills, and beside Sichem is the land of Amazony, wherin dwell none but women.



And thereby is the kingdome of Albany which is a great land, and it is called so, because that men are more white there then in other places, and in this country are great hounds and strong, so that they overcome Lyons and slay them. And yee shall vnderstand that in those countries are many Iles and lands of the which it were too long to tell, but of some I will speake more plainely afterward.

## The voyages and trauailes

Of the haven of Gene, for to goe by sea into diuers  
Countries. Chap. xlvij.

**N**ow he that will go to Tartarie, Persie, Chalde, or  
Inde, he taketh ship at Gene or at Venice, or at  
any other haven, and so he passeth by the sea and  
arriueth at Topasond, that is a good citie, that some-  
time men called the haven of bridge, and there is  
the haven of Persia, of Medes and of other marches. In this  
cittie lyeth Saint Athanasius, that was bishop of Alexandria,  
that made the Psalme Quicumque uult.

This man was a great Doctor of Diuinitie, and of the  
Godhead, he was accused vnto the Pope of Rome, that he  
was an Heretike, and the Pope sent for him and put him in  
prison, and while he was in that prison, he made this Psalme  
and sent it vnto the Pope, and said if that he were an Heretike,  
then was that Heresie, for that was his faith and his beliefe:  
and when the Pope saw that he had said therein was all our  
faith, then anone he did deliuer him out of prison, and he com-  
manded that Psalme to be said euery day at the beginning of  
of seruice, & so he held Athanasius for a good Christian, but he  
would neuer after go to his Bishopricke, because they accused  
him of Heresie. Topasond was sometime holden of the Empe-  
rour of Constantinople, but a great man that he sent to helpe  
the country against the Turks, did hold it to himselfe and cal-  
led him selfe Emperour of Topasond.

And from thence men go through little Armony, and in that  
country in an old Castle that is on a rocke that men call the  
Castell of Sypris, and there men finde an Hauke sitting vpon  
a perch right well made, and a faire Lady of Fairy that kee-  
peth it, and he that will watch this same Hauke seauen daies  
and seauen nights, and some say that it is but three daies and  
three nights alone without any company and without sleepe;  
this faire Lady shall come vnto him at the seauen or at three  
daies end, and shall graunt vnto him the first thing that he  
shal aske of worldly things, and that hath often bene proued.

And



And so vpon a time it befel that a man who at that time was king of Armony, that was a right doughtie man, watched vpon a time, and at the seauen daies end, the Lady came to him and bad him aske what hee would, for hee had well done his duetie, and the king answered and said, that hee was a great Lord, and in good peace, & hee was rich, so that hee would aske nothing but onely all the body of the faire Lady, or to haue his will of her. Then this faire Lady answered, and said vnto him, that hee was a foole, for hee wist not what hee asked, for hee might not haue her, for hee should haue asked of her onely worldly things, and shee was not worldly. And the king said hee would naught else, and shee sayd, sith hee would aske naught else, shee would graunt him and all that came after him, three things, and said vnto him: Sir king, yee shall haue warre without peace, vnto the ninth degree, and yee shall be in subiection vnto your enemies, and yee shall haue great neede of good cattell, and since that time all the Kings of Armonie haue bene in warre and needful, and vnder tribute of the Sarasins. Also a poore mans sonne as hee watched on a time, and asked the Lady if that hee might bee rich and happy in merchandise, and the Lady graunted him, but shee said to him that hee had asked his vndoing, for great pride that hee should haue there,

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therof. And this man became so great a marchant both by sea and land, that hee was so rich that hee knew not the thousand part of his goods. Also a knight of the templers watched likewise, and when he had done, he desired to haue a purse full of gold, and whatsoener hee tooke thereof, it should euer be full againe: and the Lady graunted it him, but shee told him that hee had desired his destruction, by the great mispending that he should haue of the same purse, and so it befell. But hee that shall wake hath great neede to keepe him from sleepe, for if hee sleepe, hee is lost, so that hee shall neuer be seene after: but that is not the right way, but for the meruaile. And from Tapasond men goe to great Armony to a Cittie that is called Artyzon that was wont to be a good Cittie, but the Turkes haue destroyed it, for there neither groweth wine nor yet fruite. From this Artyzon men go to an hill that is called Sabissocoll, and there nere is an other hill called Arath, but the Jewes call it Thano, where the Arke of Noe rested after the Deluge, and yet it is on that hill, a man may see it from farre in clere weather, and the hils be xij. mile of height, and some say they haue bene there, and put their fingers in the holes where the fiend went out when Noe said in this manner, Benedicite. But I vnderstand that for now that is alway vpon the hill, both Winter and Summer, no man may goe vpon since Noe was there: but onely a Monk through the grace of God, who brought a plank that yet is in the Abbey at the hils foote, for hee had great desire to goe vpon that hill, and when hee was at the third part vptward, hee was so weary that hee might goe no further, and hee rested him and slept, and when hee was awake, hee was downe at the hils foote, and then prayed hee to God deuoutly that hee would suffer him to goe to the vpper part of the hill, and the Angell said, that hee should haue his desire, and so hee did, and since that time no man did euer come there. And therefore a man ought not to beleue all things that are spoken of it.

And from thence men go to a cittie that is called Tanzyzo, and that is a faire cittie and good. Beside that cittie is an hill of salt, and thereof every man taketh what hee will: and there dwelled.



dwelled many christians vnder tribute of the Sarafins. From  
thence men goe through many Citties, Townes, and Ca-  
stles, toward Inde, and then come to a Cittie that is called  
Cassage, that is a faire cittie, and in that cittie is abundance of  
corne, wines and all manner of goodes, and there met the thre  
kings together that went to make their offerings to our Lord



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in Bethlehem. From that Cittie men goe to an other called Cardabago, and Panims say that Christians may not dwell there but they dye sone, but they know not the cause. From thence men goe through many Countries, citties and towne, so that it were too long to tell all, and to the Cittie of Carnaa, that was sometime so great, that the wal was twentie and five myle about, which yet may bee seene, but it is not now inhabited, and at that place endeth the land of the Emperour of Persia.

Of the Country of Iob, and of the Kingdome of Calde.  
Chap. xlix.

**I**n the other side of the Cittie of Carnaa men enter into the land of Iob, that is a good Land and great plentie of all fruits, and that Land is called Swere. In this Land is the Cittie of Thomar. Iob was a Panim, and also hee was, Cofraas son, and hee held that Land as the prince thereof, and hee was so rich, that hee knew not the hundred part of his goods, and after his poverty God made him richer then euer hee was before, so that he was king of Idumea after the death of king Esau, and when hee was king hee was called Ioab, and in that kingdome hee liued a C. and lxx. yere, so that hee was of age when hee dyed CC. and xliij. yere. And in this land of Iob is no want of any thing that is needfull to mans body. There are hills where men finde manna, and manna is called Angels bread, that is a white thing right sweet, and much sweeter then suger or honny, and that cometh of the dew of heaven that falleth on the hearbs, and there is congealed and waken white, and men put it in medicines for rich men.

This land marcheth to the land of Calde which is a great land and there is full faire men, and well apparelled, and they goe richly arayed with cloth of Gold, and with Pearles and other precious stones. But the women are right soules euill clad, and go bare foot, and beare an ill cote, large, wide, & short, vnto their knees, and haue long floures downe to the foot, and they



they haue great black haire long hanging about their shoul-  
ders, and they are right soule soz to looke vpon, but I will not  
tell it all, because that I am not woorthy soz to haue any re-  
ward soz my praising of them. In this land of Calde aforesaid  
is a cittle that men call Hur, and in that cittle was Abraham  
the Patriarke bozne.

Of the kingdome of Amasony whereas dwell none but  
women. Chap. L.

**N**ere the Land of Calde is the Land of Amasony,  
wherein do dwell no men but all women, as men  
say, soz they wil suffer no man to line among them  
noz to haue rule ouer them. For sometime ther was  
a king and men dwelling in that Land, as they doe in other  
Countrie and had wiues, and it besell that the king had  
great warre with them of Sychy, this king was called Colo-  
pius and he was slaine in battaille and all the noble men of  
his land. And this Quene when she and other Ladies of the  
land heard that the king and the Lords were slaine, they ga-  
thered them together and killed all the men that were left in



their land among them. And when they will haue any man to  
lye by them, they send for them into a Country that is nere  
their land, and the men come and stay there eight dayes, as  
the woman liketh, and then goe they againe, and if they haue  
men childzen, they send them to their fathers when they can  
eat and go, if they haue maide childzen they keepe them, and if  
they be of noble blood they burne the left pay away for bea-  
ring of a shield, and if they be of baser degree they burne the  
right pay away for shooting. For those women of that country  
are good warriors, and are often in pay with other Lordes,  
and the Quēn of that land governeth well the land, this land  
is environed with water. Beside Amazony is the land of Ter-  
magute, that is a good land and profitable, and for the goodnes  
of that land king Alexander did make a citie there, and called  
it Alexandria.

Of the land of Ethiope.

Chap. li.

**I**n the other side of Chalce toward the South side  
is Ethiope a great land. In this land on the South  
are the folke right black. In that side is a well that  
on the day the water is so cold that no man may  
drinke

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drinke thereof, and on the night it is so hot that no man may  
abide to put his hand in it. In this land the rivers and all the  
waters are troubled and some beale salt for the great heate,



and men of that land are lightly dronken, and haue little appe-  
tite to meate, and they haue commonly the flie of body, and  
they liue not long.



In Ethiope are such men that haue but one fote, and they  
go so fast that it is a great mervaille, and that is a large fote that  
the

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the shadow thereof couereth the body from Sun or raine when they lye vpon their backs, & when their children are first borne they looke like russet, and when they wax old then they bee all black. In Ethiope is the land of Saba, of the which one of the three kings that sought our Lord at Bethlehem was King.

Of Inde the more and the lesse, and of Diamonds, and  
small people, and other things. Chap. lii.



From Ethiope men goe into Inde through many and diuers countries, first through Inde the more, and it is parted into three parts, that is to say, Inde the more, which is a hot Land, and Inde the lesse, which is a temperate land, and the third part is toward the North, & there it is right cold, so that with great cold, frost, and Ice, the water becommeth Christall, & vpon that groweth the good Diamonds that are of a troubled colour, that diamond is so hard that no man may breake it. Other Diamonds men finde in Araby that are not so good, so they are more soft, and there be some in Cipres: and in Macedony men finde Diamonds also, but the best are in Inde, and some many times are found in Amasse in the mine where gold is gotten, when men breake the masse in peeces: sometime men finde some of greatnesse of a Pease, and some lesse, and those are as hard as those of Inde: sometime there are good Diamonds found in Inde vpon the Rock of Christall: and also vpon the Rock of Adamant in the sea, and on other hills are found Diamonds that are as great as Hasell nuts, which are all square and pointed of their owne kinde, and they grow two together male and female, and are nourished with the dew of heauen, and they engender commonly and bring forth other small ones, which increase & grow all the yere. I haue many times tryed, that if a man keepe them with a little of the rock, and wet them with many dewes sometime, they will grow euery yere, and the small will wax great, and if a man doe beare that Diamond in his left side, then

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then it is of moze vertue, for the strength of their growlag is toward the North, that is on the left side as men of those countries say. To him that beareth the Diamond vpon him it giueth hardinesse, it keepeth the lims of his body, also it giueth a man victorie of his enemies if his cause bee right, and it keepeth him that beareth it in good will from strife, from ryot, ill dreames, sorceries and enchantments. Moreover no wild beaſt ſhall grieue him nor aſſaile him. This Diamond ſhould bee giuen freely without couetouſneſſe or buying, for then it is of moſt vertue, it healeth him that is lunatike and hee that is poſſeſſed with a Diuell, and as ſone as any venim or poiſon bee brought nere to the Diamond, it moiſtneſh and beginneſh to ſweat, and men may eaſily poliſh them, though ſome thinke that they may not be poliſhed. But men may aſſay them well in this manner: firſt, cut them on precious ſtones, as Sapphyres or vpon Chriſtall, and then take a ſtone that is called Adamand, and lay a needle beſore that Adamand, and if the Diamond bee good and vertuous, the Adamand draweth not the needle to it, whiles the Diamond is there. And this is the proſe that they make beyond the ſea. But it chanceth ſometimes that the good Diamond loſeth it vertue through him that beareth it, and therefore it is needefull for to make it to recover his vertue againe, or elſe it is little of value.



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Of diuers kingdomes and Iles in the land of  
Inde. Chap. liij.



Here are in Inde many countries and diuers kingdomes, and it taketh the name of a river that runneth through it, which is called Inde also, and there are many precious stones in the said River, and diuers other strange things, as Beles of thirty fote long, and men that dwell nere that river are of euill colour, yelow and græne. In the land of Inde are more then five thousand Iles that are inhabited (beside diuers that are vnihabited) and in each one of those is great plentie of Citties, and much people: for men of Inde are of that condition that commonly they passe not out of their land, for they dwell vnder the Planet Saturne, and that Planet maketh his course by the xij. Signes in thirtie yere, and the Moone passeth through the xij. Signes in a Moneth, and for that Saturne is of so little stirring, therefore men that dwell vnder it, and in that Climate haue no good will to stir much abroad. But in our countrie it is contrary, for we are in a Climate that is of the Moone, and of light stirring, and that is the Planets of way, and therefore it giueth vs will to much moving and stirring, and to goe into diuers Countries of the world, for it goeth about the world more lightly then any other Planet doth. Also men passe through Inde to many countries by sea. And then they come to the Ile of Hermes, where Marchaunts of Venice and of Gene and of other diuers parts of Christendome come to buy their marchandise, but it is so warme there in that Ile that mens members hang downe to their shanks for the great dissoluing of the body. And men of that country that know that manner doe binde them full strait and annoint them with ointments made therfore for to hold them by, or else they might no line.

In this land men and women lye all naked in the Rivers and Waters, from vnder the heate of the day till it be past none, and they lye all in the water but the face, for the great heat



heate that is there, and the women bee not ashamed for the men. In this Ile are the ships without nailes or bands of iron, for rocks of Adamond that are in the sea would dray ships to them. From this Ile men goe by the sea to the Ile of Lana where is great plentie of corne, and the king of this Ile was sometime so mightie that hee held war against king Alexander with great strength: men of this Ile haue many manners of belieses and faith, and haue also diuers lawes, and some doe worship to the Sun, some the fire, some the trees, and some the Serpents, or any other thing that they first meete in the morning, and some do worship simulacres and Idols, but between simulacres and Idols is no difference, for they are but the Images made to what likenesse of thing that man may inuent, for some Image hath an head like an Ore, and some haue three or foure heads, one of a man, or an horse, or Ore or any other beast that no man hath seene.

And yee shall vnderstand that they that worship simulacres they worship them for worthy men that were sometime as Hercules, and other that did many meruailes in their times. For they say they know well that they are not the God the which made all things, but that they are well with God for the meruailes that they did, and therefore they worship them. And



so say they of the Sunne, for it changeth oft times, and giueth sometime great heate for to nourish all things on earth, and because it is of so great profit, they know well that it is not God, but it is well with God, & that God loveth it more then any other thing, and for this cause they worship it.

And also they haue their reasons for other planets, and for fire also, for it is profitable and needfull. And of Idols they say, that the Dre is the holiest that they may finde here on earth, and more profitable then any other, for hee doth much good, and none ill, and they know well that it may not bee without the speciall grace of God, and therefore they make their God of an Dre the one halfe, and the other halfe a man, for man is the fairest and the best creature in the world. And they doe worship to Serpents and other beasts that they first meete with in the morning, and namely those beasts that haue good meeting after whom they speake well all the day after, the which they haue proued of long time, and therefore they say that this meeting cometh of Gods grace, and therefore they doe make Images like vnto these things that they may worship them before they meete any thing else.

And



And there are some Christians that say some Beastes are better for to mete then other, for Hares, Swine, and other beasts are ill to mete first as they say. In this Ile of Cana is many wilde beasts, and rats in that country are as great as hounds here, and they take them with mastifes, for rats may not take them. From thence men come to a Cittie that is called Sarchis, and it is a faire and good cittie, and there dwell many Christians of Gods faith, and there be men of Religion. From thence men come to the Land of Lombe, and in that land groweth pepper in a forrest that is called Tomber and it groweth in none other place more in all the world then in that forrest, and that forrest is fiftie dayes journey, & there by the land of Lombe is the citie of Polomes, and under that cittie is a hill that men call Polombe, and thereof taketh the cittie his name.

And so at the fote of the same hill is a right faire and a clere well, that hath a full good and sweet savour, and it smelleth of all manner sorts of spices. And also at each houre of the day it changeth his savour diversly, and who so drinketh thrice in the day of that well, he is made whole of all manner sickness that he hath, I have sometime dronke of that well, and mee thinketh yet that I fare the better, some call it the Well of

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youth, for they that drinke thereof seeme to be young alway, & live without much sicknesse, and they say this well commeth from Paradise terrestre, for it is so vertuous, and in this land groweth ginger, and thether come many rich marchants for spices. In this country men worship an Ore for his great simplenesse and mekenesse, & the profit that is in him, for they make the Ore to trauaile vi. or viij. yere, and then men do eat him. And the king of that land hath evermore one Ore with him, and hee that keepeth him every day taketh his fees for the keeping. And also every day hee gathereth his urine, and his dounge in a vessell of gold, and beareth it to the prelate that they call Archt porta papaton, and the prelate beareth it to the king, and maketh thereupon a great blessing, and then the king putteth his hand therein, and they call it gaule, and he annointeth his front, and his breast therewith, and they doe it great worship, and say hee shall bee fulfilled with the vertue of the Ore before said, and that hee is hallowed through vertue of those holy things as they say. And when the king hath thus done, than other Lords doe it, and after them other men after their degree if they may haue any of the remnant.

In this country their Idols are halfe man and halfe Ore, as the figure in the second leafe before is shewed, and out of these Idols the wicked Ghost speaketh vnto them, and giueth them answer of what thing that they aske him, and before these Idols they many times slay their children, and sprinkle the blood on the Idols, and so make sacrifice. And if any man dye in that country, they burne them in token of penance, that hee should suffer no penance if hee were laid in the earth by eating of wormes. And if his wife haue not children, then they burne her with him, and they say that it is good reason that shee keepe him company in the other world as shee did in this, and if shee haue children shee may live with them, if shee will, and if the wife die before, shee shall bee burnt and her husband also if he will. In this country groweth good wine, and women drinck wine and men none, and women shawe their heads and not men.

Of

**F**rom this land men goe many dayes iourney to a country called Mabaron, and this is a great kingdome, therein is many faire Citties and Townes. In this land lyeth Saint Thomas in a faire tombe in the cittie of Calamp, and the arme and the hand that hée put in our Lords side after his Resurrection, when



Christ said vnto him, Noli esse incredulus, sed fidelis : that is to say, bee not of vaine hope but beleue, that same hand lyeth yet without the tombe bare, and with this hand they giue their domes in that country, to wit who saith right, and who doth not, so; if any strife bee betwæne two parties, they write their names, and put them into the hand, and then incontinently the hand casteth away the bill of him that doth wrong, and holdeth the other still that doth right, and therefore men come from farre countries to haue iudgement of causes that are in doubt.

In this Church of Saint Thomas is a great Image that is a simulacre and it is richly beset with precious stones and  
p. iiij. pearles,

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pearles, to that Image men come in pilgrimage from farre countries with great deuotion, and there come some pilgrimes that beare sharpe kniues in their hands, and as they goe by the way, they beare their shanks and thighes that the blood may come out for the loue of that Idoll, and they say that hee is holy that will dye for that Idols sake. And there is some that from the time that they goe out of their houses at each thirde pace they kneele till that they come to this Idoll, and when they come there, they haue insence or such other thing to offer to the Idoll. And there before that Minster or Church of this Idoll is a riuer full of water, and in that riuer pilgrims cast Gold, Siluer, pearles and other precious stones without number, instead of offerings, and therefore when as the minister hath any need of mending, then the master of the Minster goes vnto that riuer, and takes out therof as much as is needfull for the mending of the Minster. And ye shall vnderstand



that when any great feasts of that Idol come, as the dedication of the Church, or of the throning of the Idol, all the country thereabout assemble there together, and then men set this Idol with great reuerence and worship in a chaire well drested with cloth of gold and other tapisserie, and so they carry him with

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With great reverence and worship round about the Cistle, and befoze the chaire goeth first in procession all the maydens of the country, two and two together, and so after them goe the pilgrims that are come from farre countries of the which pilgrimes some fall downe befoze the Chaire, and letteth all go ouer them, and so are they slaine, and some haue their armes & legs broken and they doe it for lone of the Idoll, and they be leue the more paine that they suffer here for their Idoll, the more ioy shall they haue in the other world: but a man shall finde few Christians that will suffer so much penance for our Lords sake, as they do for their Idol. And nigh befoze the chaire goe all the minstrels of the Country, which are without number with many diuers melodies.



And when they are come againe to the Church they set up the Idoll againe in his Throne, and for worship of the Idoll two or thre are willingly slaine with sharp knives, and the men in that country think they haue great worship, if that holy man which is slaine bee of their kindred: likewise they say that all those that are there slaine are holy men and Saints and they are written in their leffany, and when they are thus dead their friends burne their bodies and they take the ashes, and those are kept as reliques, and they say it is an holy thing, and that they

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they haue doubt of no perill when they haue of those ashes.  
Of a great country called Lamory, where the people  
go all naked, and other things. Chap. lv.



**F**rom this country two and fifty dayes iourney is a country that is called Lamory, and in that land is great heat, and it is the custome there that men and women goe all naked, and they scozne all them that are clad, for they say that God made Adam and Eue all naked, and that men should haue no shame of that God made, and they beleue in the same God that made Adam and Eue, and all the world, and there is no woman marryed, but women are all common there, and they refuse no man. And they say that God commaunded to Adam and Eue and all that come of him saying: Crescite et multiplicamini et repleti terram. Encrease and multiply and fill the earth, no man there may say this is my wife, nor no woman may say this is my husband, and when they haue children they giue them to whom they will of them that haue medled with them.

Also the Land is all common, for euery man taketh what hee will, for that one man hath now this yere, an other man hath the next yere. And all the goods, as Corne, Beasts, and all manner of things in that country is all common. For there is

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is nothing vnder lock, and as rich is one man as another: but they haue an euill custome in eating of flesh, for they eate more gladly mans flesh then other. Neuerthelesse, in that land is abundance of cozne, of flesh, of fish, of gold of siluer, and of all manner of goods. And thether doe Marchaunts bring childezen



for to sell, and those that are fat they eat, but those that be leane they keepe till they bee fat, and then are they eaten. And beside this Ile of Lamory is another called Somober, the which is a good Ile, and there both men and women that are of the nobilitie are marked in the visage with an hot yron, that they may be knowne from other, for they thinke themselves the worthiest of the world, and they haue enermore warre with those men that are naked of whom I spake before. And there are many other Iles and people, of the which it were ouermuch for to speak here.

Of the country and Ile named Iana, which  
is a mightie Land.

Chap. lvi.

**A**nd there is also a great Ile that is called Iana, and the  
King of the country hath vnder him seauen kings, for hee

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is a full mightie Prince. In this Ile groweth all manner of spices more plenteously then in any other places, as Ginger, Cloues, Nutmegs and other, and ye shall vnderstand that the Nutmeg beareth the space: also in that Ile is great plentie of



all things saue wine. The king of this Land hath a rich Palace, and the best that is in the world, for all the staires of his hall and chambers are made one of gold, and another of silver, and all the walles are plated with fine gold and silver, and in those plates are written stories of knights, and battailes, and the floures of the hall and chambers are of gold and silver, so that no man would beleene the great riches that are there except hee had seene it, and the king of this Ile is so mighty that hee hath many times overcome the great Caane of Cathay, which is the mightiest Empero that is in all the world, there is often war betwene them, for the great Caane would make him hold his land of him.

Of the kingdome of Pathen or Salmasse, which  
is a goodly land.

Chap. lvij.

**A**nd so to goe forth by the Sea, there is an Ile that is called Pathen, and some call it Salmasse, for it is a great king.

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come with many faire citties. In this land growes trees that beare meale, of which men make faire bread & white, & of good savour, & it seemeth like as it were wheate. And there be other trees which beare venim, against the which is no medicine



but onely to take of the leaves of the same trees and stampe them, and temper them with water, and drinck it, or else hee shall dye sodainely, for nothing else may helpe him. And if yee will know how these trees beare meale, I shall tell you, men helve with an hatchet about the roote of the tree by the earth, & they pearce it in many places, and then commeth out a licour the which they take in a vessell and set it in the Sunne, and drie it, and when it is drie they carry it unto the mill to grind, and so it is faire meale and white. Also honny, wine and venim are drawne out of other trees in the same manner, and they put it in vessels, to keepe. In that Ile is a dead sea, which is a water that hath no bottome, and if any thing fall therein, it shall never be found: beside that sea groweth great Canes, and under their rootes men finde a precious stone of great vertue, for hee that beareth one of those stones about him, ther may no Iron greve him nor draw blood on him, and therefore they that have those stones fight full hardly, for there may no weapon that is of Iron greve him, therefore they that know the

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manner, make their weapons without yron, and so they slay them.

Of the kingdome of Talonach, the king whereof hath many wiues, Chap lvij.



Then is there another Ile that men call Talonach the same is a great land, and therein is great plenty of fish & other goods, as you shal hereafter heare. And the king of that land hath as many wiues as he wil, a thousand and moe, and he neuer lyeth but once by any one of them, also in that land is a great meruaile, soz all manner of fishes of the sea cometh thither once



a yere one after another, and lyeth nere the land, sometime on the land, and so lie thre dayes and men of that land come thither and take of them what they will, and then go those fishes away and an other sort cometh, and lyeth also thre dayes, & men take of them, and thus do all manner of fishes till all haue bene there, and men haue taken what they will. But no man can tell the cause why it is so. But they of that country say, that those fishes come so thither to doe worship to their king, soz they say he is the worthiest king of the world, soz he hath  
60



so many wines and getteth so many chilozen of them. And that  
same king hath city. ¶ Elephants oz moe which hee same, and  
they be kept for his pleasure by the men of the country, so  
that hee may have them ready at his hand when hee hath  
any warre against any King oz Prince, and then hee doth put  
upon their backs castles and men of war as the vse of the land  
is, and likewise doe other kings and princes thereabout.



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Of the Iland called Raso, where men be hanged as soone  
as they are sicke. Chap. lix.



**A**ND from this Ile men goe to another Ile called Raso, and the men of this Ile when their friends are sicke, and that they beleue surely that they shall dye, they take them and hang them by quicke on a tree, and say it is better that birds that are Angels of God eat them, then wormes of the earth. From thence men goe to an Ile where the men are of an il kind, for they nourish hounds for to strangle men. And when their friends are sicke that they hope they shall dye, then doe those hounds strangle them, for they will not that they dye a kindly death, for then should they suffer too great paine, as they say, and when they are thus dead they eat their flesh for venison.

Of the Iland of Melke wherein dwelleth euill  
people. Chap. lx.

**F**rom thence men goe by sea through many Iles vnto an Ile called Melke, and there be full til people, for they haue none other delight but for to fight and slay men, for they drinke gladly mans blood which  
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blood they call good, and they that may slay most, is of most  
same among them. And if there be two men at strife, and af-  
ter be made at one, then must they drinke eyther others blood,  
or else the accord is of no value. From this Ile men goe to an  
other Ile that is called Traconit where all men are as beasts,



for they are unreasonable, and they dwell in caves for they have  
not wit to make houses, these men eat Adders and speake not,  
but

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but make such a noise as Adders doe one to another, and they make no soze of riches, but of a stone that is of forty coulours, and it is called Traconit after that Ile, they know not the vertue thereof, but they couet it for the great fairenesse.

Of the Iland named Macumeran, whereas the people haue heads like hounds. Chap. lxi.



From that Ile men goe to an other that is called Macumeran, which is a great Ile & a faire, and the men and women of that country haue heades like hounds, they are reasonable, and worship an Ore for their God, they goe all naked but a litle cloath before their priuie members, they are good men to fight, and they beare a great Target with which they couer all the body, and a speare in their hand, and if they take any man in battaille, they send him to their king, which is a great Lord and deuout in his faith, for he hath about his neck on a Corde three hundred Pearles great and orient, and as we say our Pater noster and other prayers, right so their king saith every day three hundred prayers to his God before he eyther eate or drinck, and he beareth also about his neck a Ruby, orient, fine and good, that is nere

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a foote and five fingers long. For when they chouse their king they giue to him that Ruby to beare in his hand, & then they lead him riding about the cittie, and then ener after are they subiect to him, and therefore hee beareth that Ruby alway about his neck, for if hee beare not the Ruby, they would no longer hold him for king. The great Caane of Cathay hath much coueted this Ruby: but hee might neuer haue it, neither for warre nor for other goods, and this king is a full true and



righteous man, for men may goe safely & surely through his land, and beare all that hee will, for there is no man so hardy to let them. And from thence men goe to an Ile that is called Silo, this Ile is more then an hundred mile about, and therein be many Serpents which are great, with yealow-stripes, and they haue foure feete, with short legs, and great clawes, some be five fadom of length, and some of eight, and some of tenne, and some more, some lesse, and hee called Cocodrils, and there are also many wilde beasts and Elephants.

Also in this Ile and in many Iles thereabout are many wilde geese with two heads, and there be also in that country white Lions, and many other diuers meruailous beasts, and if I should tell all, it would be to long.



Of a great Iland called Dodyn, where are many men  
of euill conditions. Chap. lxiij.



**T**hen is there another Ile called Dodyn, and it is  
a great Ile. In the same Ile are many and diuers  
sorts of men who haue euill manners, so the fa-  
ther eateth the son, & the son the father, the husband  
his wife, and the wife her husband. And if it so be  
that

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that the father bee sicke, or the mother, or any friend, the son goes some to the priest of the law, and prayeth him that he wil aske of the Idoll if his father shall die of that sicknesse or not. And then the priest and the son kneele downe befoze the Idoll deuoutly and aske him, and hee answereth to them, and if hee say that hee shall liue, then they keepe him well, and if hee say that hee shall dye, then commeth the Priest with the sonne or with the wife, or any that is a friend vnto him that is sicke, and they lay their hands ouer his mouth to stop his breath, & so they slay him, and then they smite all the body into peeces, and prayeth all his friends for to come and eate of him that is dead, and they make a great feast therof, and haue many minstrels there, and eat him with great melody.

And so when they haue eaten all the flesh, then they take the bones and bury them all singing with great worship, and all those of his friends that were not there at the eating of him haue great shame and repzoole, so that they shal neuer moze bee taken as friends.



And the king of this Ile is a great Lord and mightie, and hee hath in every Ile other kings vnder him, and in one of these Iles are men that haue but one ele, and that is in the middell



at their front, and they eate not but flesh and fish all raw. And  
in another Ile dwell men that haue no heads, and their eyes  
are in their shoulders, and their mouth is on their bzeast. In  
another Ile are men that haue no head ne eyes, & their mouth  
is in their shoulders. And in another Ile are men that haue  
flat faces without nose, and without eyes, but they haue two.



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small round holes in stead of eyes, and they haue a flat mouth without lips. And in that Ile are men also that haue their faces all flat without eyes, without mouth, and without nose, but they haue their eies & their mouth behind on their shoulders.



And in another Ile are foule men that haue their lips about their mouth so great, that when they sleepe in the Sun, they couer all their face with their lips. And in another Ile are little men as dwarfes, & haue no mouth but a little round hole, and thzough that hole they eate their meate with a pipe, and they haue no tongue, neither do they speak, but they blow and whistle, and so make signes one to another. And in another Ile are men with eares hanging vnto their shoulders. And in another Ile are wilde men with hanging eares, and haue feete like an hoxse, and they run fast, and they take wilde beasts and eate them. And in another Ile are men that goe on their hands and feete like beasts, and are all rough, and will leape vpon a tree like cats or Apes. And in another Ile are men that goe euer vpon their knees mernailously, and haue on euery foot bigg toes. And in another Ile are folke that are both men and women, and haue members of both so, to engender with, & when they will they vse one at one time, and an other another time,



and they get children when they vse the members of a man,  
and they beare children when they vse the members of a wo-  
man, many other manner of folke be in the same Isles there,  
about of whom it were too long to tell all.

Of the kingdome of Mancy, which is a large kingdome  
of the world. Chap. lxij.

**T**o goe from this Ile toward the East, after many  
daies a man shall come to a kingdome called Man-  
cy, and this is in great Inde, and it is the most de-  
lectable and plentiful land in all the world. In this  
land dwell Christians & Saracins, for it is a great  
land, and therein are two thousand great Citties, and many  
other towne. In this land no man goeth a begging, for there  
is no poore man, and there men haue beards as it were Cats.  
In this Ile are faire women, and therefore some men call  
that land Albany, for the white folke, and there is a cittie that  
is called Lafozim, and it is bigger then Paris, and in that land  
are Birds twice greater then they be here, and there is all  
manner of vittalles good cheape. In this country are white  
hens, and they beare no feathers but wool, as sheepe do in our  
land,



Land, and women of that Country that are wedded beare crownes vpon their heads, that they may be knowne by. In this country they take a beast that is called a Loyze, and they keepe it to goe into waters or riuers, & straight way he bringeth out of the water great fishes, and thus they take fish as much as them needeth.

From this cittie men goe many dayes iourney to another Cittie called Cassay, which is the fairest Cittie of the world, and that cittie is fiftie mile about, and there is in that Cittie aboue xij. principal gates without. From thence within thre myle is another great Cittie, and within this Cittie are more then twelue thousand bridges, & vpon each bridge is a strong tower, where the keepers dwell to keepe it against the great Caane, for it boundeth on his land, and on each side of the cittie runneth a great riuier, and there dwell Christians and other, for it is a good and plenteous country, and there groweth right good wine, in this noble cittie the king of Mancey was wont to dwell and there dwell religious men, as friers. And men go vpon the riuier till they come to an Abbey of Monkes a little from the cittie, and in that Abbey is a great garden, and there in is many manner of trees of diuersa frutes, in that garden are

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are diuers kindes of beasts, as Baboynes, Apes, Marmozets, and other, and when the couent haue eaten, a Monke taketh the reliefe and beareth it into the Garden, and smiteth once with a bell of siluer, which he holdeth in his hand, and anon come out these beasts that I spake of, and many moe, néere two or thre thousand, and he giueth them meat in faire vessels of siluer, and when they haue eaten, he smiteth the bell againe, and they goe away, and the Monke saith that those beasts are soules of men that are dead, and those beasts that are faire, are soules of Lords and other rich men, and those that are foule beasts are soules of other commons, and I asked them if it had not béene better to giue that reliefe to poore men, and they said there is no poore men in that country, but if there were, yet were it moze almes to giue it to those soules that suffer there their penance, and may goe no farther to get their meat, then to men that haue wit, and may trauaile for their meat. Then men come to a Cittie that is called Chibens, and there was the first siege of the king of Pancy. In this cittie are thre score bridges of stone as faire as may be made.

Of the Land of Pigme, the people whereof are but  
three spans long. Chap. lxiiij.

**W**hen men passe from that Cittie of Chibens, they passe ouer a great riuer of fresh water, and it is néere foure mile broad, and then men enter into the land of the great Caane. This riuer goeth through the land of Pigme, and there men are of little stature, for they are but thre spans long, and they are right faire both men and women, though they be little, and they are married when they are halfe a yere old, and they liue but eight yere, for he that liueth eight yere is holden right old, and these small men are the best workmen of silke and of cotten, and all manner of things that are in the world: and these men trauaile not nor till land but they haue among them great men as we are, to trauaile for them, and haue great scoone of those great men, as we would haue of Gyants, or of them if they were among vs.

Of

Of the Cittie of Menke where a great Nauie is.

Chap. lxy.

**F**rom this Land men goe through many countries, cities, & towne, till they come to a cittie that men call Menke. In that cittie is a great Hauie of ships and they are as white as snow of the kinde of the wood that they are made of, and they are made as it were great houses with walles and chambers, and other easements.

Of the land named Cathay and of the great riches thereof. Chap. lxyj.

**A**nd from thence men goe vpon a riuer that men call Cere-molan, and this riuer goeth through Cathay and doth many times harme when it waxeth great: Cathay is a faire country and rich, full of goods and merchandise: thether come marchants every yere soz to fetch spices and other marchandises moze commonly then they do to other countries. And yee shall vnderstand that Marchaunts that come from Venice, oz from Gene, oz from other places of Lombardy, oz of Italie, they goe by sea and land xi. monethes and moze oz they come to Cathay.

Of a great citie named Cadon, therein is the great Caanes pallace and siege. Chap. lxyij.

**I**n the prouince of Cathay toward the East, is an old Citie, and beside that Citie the Tartarians haue made another citie that men call Cadon that hath xij. gates, and betwene each two gates is a great mile, so those two citties the old and the new is round about xx. mile. In this citie is the pallace and siege of the great Caane, it is a full sayze place and great, of which the wals about bee two mile, and within that are many sayze places & in the garden of that pallace is a right great hill on the which is another pallace, and it is the sayzest that may bee found in any place, and all about the hill are many trees

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treés bearing diuers fruits, and about this hill is a great ditch, and there néere are many riuers on each side, and in those are many wyldé Foules that he may take and goe not out of the pallace. Within the hall of that pallace are xxij. pillars of gold, and all the wals are couered with rich skynnes of beasts that men call Panthera.

Those are faire beasts and well smelling, and of the smell of those skynnes, none euill smell may come to the Pallace: those skynnes are as redde as bloud, and they shine so against the Sunne, that a man can scarcely behold them, and those skynnes are esteemed there as much as Gold. In the midst of the pallace is a place made that they call the Mountour for the great Caane, that is well made with precious stones and great, hanging about, & at the foure corners of the Mountour are foure nedders of gold, and vnder that Mountour and about are Conduits of Beuerage that they drinke in the Emperours Court. And the hall of that Pallace is richly dight and well: and first at the upper end of the hall is the Throne of the Emperour right high, where hee sitteth at meat, at a Table that is well bordzed with golde, and that border is full of precious stones and great Parles, and the grâces on which he goeth vp are of diuers precious stones bordzed with gold.

At the left side of his Throne is the seate of his wife, a degré lower then hee sitteth, and that is of Jasper, bordzed with gold, and the seate of his second wife is a degré lower then the first, and that is also of good Jasper, bordzed with gold, and the seate of the third wife is a degré lower then the second, for alway hee hath threé wiues with him wheresoeuer hee is: besides these wiues, on the same side sitteth other Ladies of his kinne, each one lower then other, as they are of degré, and all those that are marryed, haue a countersayte of a mans foot vpon their heads a cubite long, and all made with Precious stones, and about they are made with shining feathers of Pheasants or such other, in tokening that they are in subiection of man, and vnder mens feet, and they that are not wedded haue none such. And on the right side of the Emperour sitteth first his Sonne the which shall be Emperour after him, and hee sitteth

sitteth also a degré lower then the Emperour, in such manner of seates as the Emperour sitteth, and by him sitteth other Lords of his kinne, each one lower then other as they are of degré. And the Emperour hath his table by himselfe alone, that is made of gold and precious stones, or of white Chrysell or yellow, boorded with gold, and each one of his wiues hath a table by her selfe.

And vnder the Emperours Table sitteth foure Clarke at his seete, that witteth all that the Emperour saith, be it good or ill. And at great feasts about the Emperours Table, and all other Tables in the hall is a Wine made of gold, that goeth all about the hall, and it hath many branches of Grapes, like to grapes of the Vine, some are white, some are yelow, some red, some greene, and some blacke: all the red are of Rubies, of creamies, or Allabonce, the white are of Chrysell or Byzell, the yelow are of Topaces, the greene are of Emeraudes, and Crisolites, and the black are of Quicks and Gerandes, and this Wine is made thus of precious stones so properly, that it seemeth that it were a Wine growing. And before the Word of the Emperour standeth great Lords, and no man is so hardie to speake vnto him, except it be Questions for to solace the Emperour. And all the vessel that is serued in his hall or chambers are of precious stones, and specially at the tables where great Lords eat, that is to say, of Jasper, Chrysell, Amatis, or fine gold, and the cups are of Emeraudes, Saphires, Topaces, and other, of many manner of stones and silver haue they no vessel, for they esteeme but little of silver to make vessel off, but they make of silver graces, pillers and pavements of hals and chambers. And ye shall vnderstand that my fellow and I were in wages with him xvi. monethes against the king of Mancy, vpon whom he made war, and the cause was, we had so great desire to see the nobilitie of his Court, if it were such as we heard speake off, and forsooth we found it more richer, and of greater royalltie then euer we heard speake off; and we should neuer haue believed it, had we not seene it, but ye shall vnderstand the vse of our eating and drincking is more civile among vs then in those countries, for all the commons eat

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upon skynnes of beasts on their knees, and ate but flesh of all manner of beasts, & when they haue all ate, they wipe their hands in their skirts, and they ate but once on the day, and ate but little bread, but the manner of the Lords is full noble.

Wherefore the Emperour of Cathay is called the  
great Caane. Chap. lxviij.

**A**nd ye shall vnderstand why hee is called the great Caane, ye know that all the world was destroyed with Noes floud, but Noe his wife and children: Noe had thre sons, Sem, Cham and Iapheth, Cham when hee saw his fathers priuities naked when hee slept, hee scorned it, and therefore hee was cursed, and Iapheth couered it againe. These thre brethren had all the land. Cham took the best part Eastward, that is called Asia. Sem took Asyke, and Iapheth took Europe. Cham was the mightiest and richest of his brethren, and of him are come the Manin folke, and diuers manner of men of the Isles, some headlesse, and other men disfigured, for this Cham the Emperour there called him Cham and Lord of all. But ye shall vnderstand that the Emperour of Cathay is called Caane, and not Cham, and for this cause it is not long agoe that all Tartary was in subiection and thral to other nations about, and they were made heardmen, to keepe beasts, and among them was vii. linages or kinds, the first was called Tartary that is the best, the second lineage is called Tamahot, the third Forace, the fourth Malaire, the fifth Semoth, the sixt Penchy, and the seauenth Sobeth. These are all holding of the great Caane of Cathay. Now it befell that the first lineage was an old man, and he was not rich, and men called him Chanis. This man lay and slept on a night in his bed, and there came to him a knight all white sitting upon a white horse, and said to him, Caane sleepest thou, God that is almightie sent mee to thee, and it is his will that thou say to the vii. linages that thou shalt be their Emperour, for ye shall conquere all the land about you, and they shall be in your subiection as you haue bene in theirs, and when morrow came hee

he rose vp and said to the seven linages, and they scozned him and said hee was a fowle, and the next night the same knight came to the vii. linages, and had them in Gods behalf to make Chanius their Emperour, and they should be out of all subiecti- on. And on the morrow they chose Chanius to be Emperour, and did him all worship that they might doe, and called him Caane as the white knight called him, & they said they would doe as hee bad them. Then he made many statutes and lawes, the which they called Isakan. The first statute was that they should be obedient to God almighty & beleue that hee should deliuer them out of thraldome, and that they should call on him in all their works. Another statute was, that al men that might beare armes should be numbred, and to each ten should bee a master, and to a hundred a master, and to a thousand a master. Then hee commaunded to all the greatest and principallest of the vii. linages, that they should forsake all that they had in he- ritage or lordship, and that they should hold them payed of that he would giue them of his grace, & they did so. And also he bad them that each man should bring his eldest son befoze him, and slay his owne son with his owne hands, and smite off their heads, and as sone they did his bidding. And when hee saw they made no letting of that he bad them, then bad hee them follow his banner, and then he put in subiection all the lands about him.

How the great Caane was hid vnder a tree, and so escaped his enimies, because of a Bird. Chap. lxix.

**A**Nd it befell on a day that the Caane rode with a few men to see the land that he had won, and hee met with a great multitude of his enimies, and there hee was cast downe off his horse and his horse slaine, and when his men saw him at the earth, they thought hee had bene dead, and fled, and the enimies followed after, and when hee saw his enimies were far, he hid him in a bush, for the wood was thick there, and when they were come a- gaine from the chase, they went to seeke him among the wood

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If any were hid there, and they found many, and as they came to the place where hee was, they saw a bird sit on a tree, the which bird men call an Owle, & then said they, that there was no man for the bird sate there, and so went they away, and thus was the Caane saved from death, and so he went away on a night to his owne men which were glad of his comming: and from that time vnto this day men of that Country haue that Bird in great reverence, and for that cause they worship that bird aboue all other birds of the world.

And incontinent hee assembled all his men, and rode vpon his enemies and destroyed them, and when hee had won all the lands that were about him, hee held them in subiection: And when the Caane had won all the Lords to mount Belyan, the white knight came to him in a vision againe and said vnto him, Caane the will of God is that thou passe the mount Belyan, and thou shalt win many lands, and because thou shalt finde no passage, goe thou to the mount Belyan, that is vpon the sea side, and kneele nine times thereon against the East in worship of God, and hee shall shew thee a way how thou shalt passe, & the Caane did so, & anone the sea that touched the hill withdrew it selfe and shewed him a faire way of nine fote broad betwene the hill and the sea, and so he passed right well with all his men, and then hee wan the land of Cathay that is the best land and the greatest of all the world, and for those ix. kneelings and the nine fote of way, the Caane and the men of Tartary haue the number of nine in great worship.

Of the great Caanes letters and the writing about his  
Seale. Chap. lxx.

**A**D when hee had won the land of Cathay hee dyed, and then raygned after Cythoco the eldest Son of Caane and his other brothers went to win them lands in other countries, and they wan the land of Prusse, & of Rusie, & they did call themselves Caanes, but hee of Cathay is the greatest Lord of all the world, and so he called him in his letters and saith thus. Caane filius Dei  
excelli

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excelli vniuersam terram colentium sumus imperator & Dominus Dominantium. That is to say: Caane Gods son, Emperour of all those that till all the land, and Lord of Lords. And the wytyng about his great seale is. Deus in coelo, & Caane super terram eius fortitudo omniū hominum Imperatoris sigillum: That is to say, God in heauen, Caane vpon earth, his strength the seale of the Emperour of all men. And the wytyng about his pryate seale is. Dei fortitudo omnium hominum imperatoris sigillum: That is, The strength of God, the seale of the Emperour of all men. And though it be so that they be not christians, yet the Emperour and the Tartarians beleue God almighty.

Of the gouernance of the countrie of the great Caane.  
Chap. lxxj.

**N**ow haue I told you why hee is called the great Caane: Now shall I tell you of the gouerning of his Court when they make great feastes, and hee keepest foure principall feasts in the yere, the first is of his birth, the second when he was bozne to the Temple to be circumcised, the third is of his Idols when they begin to speake, and the fourth when the Idole beginneth first to do miracles, and at those times he hath men well arayed by thousands and by hundreds, and each one wot well what hee shall doe. For there is first ordained foure thousand rich barons and mighty, for to ordaine the feast and to serue the Emperour, and all these barons haue crownes of Golde, well dight with precious stones and pearles, and they are clad in cloths of gold and camathas as richly as they may be made, and they may well haue such clothes, for they are there of lesse price then wollen cloth is here. And those foure thousand Barons are parted into foure parts, and each company is clad in diuers colours right richly, & when the first thousand is passed and hath shewed themselves, then come the second thousand, and then the third thousand, and then the fourth, and none of them speake a word, And on the one side of the Emperors table

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ble sitteth many Philosophers of many sciences, some of Astronomie, Pigromancie, Geometrie, Pyzomacy, and many other sciences, and some haue befoze them Astrolabes of Gold or precious stones full of sand, or of coales burning, some haue horologes well dight and richly, and other many instruments after their Sciences, and at a certaine houre when they see time they say to men that stand befoze them make peace, and then say those men with a loud voice to all the hall now bee still a while, and then saith one of the Philosophers each man make reuerence and incline to the Emperour that is Gods Son & Lord of the world, so now is time and houre, and then all men encline to him and kneele on the earth, and then the Philosopher biddeth them rise up againe, and at another houre another Philosopher biddeth them put their finger in their eares and they doe so, and at another houre another Philosopher biddeth that all men shall lay their hand on their heads, and they doe so, and then hee biddeth them take them away, and they doe so, & thus from houre to houre they bid diuers things, and I asked priuily what it should meane, and one of the masters said that the enclining & the kneeling on the earth at that time hath this token, that all those men that kneeled so, shall euermore bee true to the Emperour, that so no gift nor threatening they shall neuer bee traitours nor false to him, and the putting of the finger in the eare hath this token, that none of those shall heare any ill spoken of the Emperour, or his counsell. And ye shall vnderstand that men dight nothing, as clothes, bread, drinke, nor no such things to the Emperour but at certaine houres that the Philosophers tell, and if any man raise warre against the Emperour in what country soener it be, these Philosophers know it soone, and tel the Emperour or his counsaile, & he sendeth men thether, so he hath many men. Also he hath many men that keepe birds, as gersaukons, Sparhauks, Faucons, Gentils, Laners, Sacres, Dopyniayes that can speake, and many other: he hath ten thousand Elephants, Baboynes, Parmogets and other, and he hath ever about him many Nations more then two hundred that are christian men, and Saracins, but yet hee trusteth more in christian men then in Saracins.

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raffins. And there is in that country many Sarafins and other servants that are christians and conuerted to the faith, through preaching of good christian men that dwell there, but there are many that will not that men know that they are christians.

Of the great riches of the Emperour, and of his  
dispending. Chap. lxxij.



This Emperour is a great Lord, for hee may dispend what hee will without number, because hee spendeth neither siluer nor gold, and maketh no money but of Lether or skinner, and this same money goeth through all his land, and of the siluer and gold builded hee his Pallace. And hee hath in his chamber a pillar of gold in the which is a Ruby and a Carbuncle of a fote long, the which lighteth all his chamber by night, and hee hath many other precious stones and Rubies, but this is the richest.

This Emperour dwelleth in the sommer towards the North, in a Cittie that men call Saydus, and there it is cold enough, and in the winter hee dwelleth in a Cittie that men call Camalach, and there it is right hot, but for the most part is hee at Cadon, that is not farre thence.

Of the ordinance of the Lords of the Emperour  
when hee rideth from one country to another to warre. Chap. lxxiij.



And when the great Caane shall ryde from one Country to an other, they ordayne foure hosts of people, of which the first goeth befoze a dayes iourney, for that Host lyeth at even where the Emperour shall lye on the morrow, and there is plentie of vittailles. And an other Host commeth at the right side of him, and an other at the left side, and in each Host is much Folke. And then commeth the fourth Host beehinde him a hote draught, and there is more men in that, then in any of the other. And ye shall vnderstand that

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that the Emperour rideth on no horse, but when he will go to any secret place with a priue meinte, where hee will not bee known, then he rideth in a Chariot with foure wheeles, & thereupon is a chamber made of a tree that men call Lignum Aloes, that commeth out of Paradise terrestre, and that Chamber is covered with plates of fine golde, and precious stones and Pearles, and foure Eliphants and foure Oren all white goe therein, and five or six great Lords ride about him, so that none other men shall come nigh him, except the Emperour call any, and in the same manner with a Charriot & such boasts rideth the Emperesse by an other side, and the Emperours eldest sonne in that same aray, and they haue so much people that it is a great meruaile for to see.

How the Empire of the great Caane is deuided into twelue Prouinces, and how that they doe cast insence in the fire where the great Caane passeth though the citties and townes, in worship of the Emperour.

Chap. lxxiiij.



**T**he Land of the great Caane is deuided into twelue Prouinces, and euery prouince hath more then two thousand Citties and townes. And when the Emperour rideth through the country, as hee passeth through citties and townes, each man maketh a fire before his house, and casteth therein Insence and other things that giue god smell to the Emperour. And if any men of Religion that are christian men dwell nere where the Emperour commeth they meete him with Procession, with Crosse & holy water, and they sing Veni creator spiritus, with a loud voice, and when hee seeth them comming hee commaundeth the Lords that they ride nere to them to make way that the Religious men may come to him, and when hee seeth the Crosse hee doth off his hat that is made of precious stones and great Pearles, & that hat is so rich that it is meruaile to tell, and then hee enclineth to the Crosse, and the prelate of the religious men saith Dissons before him and giueth him the blessing

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ing with the crosse, and hee enclineth to the blessing full deuoutly, and then the prelate giveth him some fruit to the number of ix. peares or apples or other fruit, in a platter of golde, and then the Emperour taketh one thereof, and the other hee giveth to his Lords, for the maner is such there, that no strange men shall come befoze the Emperour, but hee giue him some what after the olde Law that saith. Non accedit in conspectu meo inanis, that is to say. No man come into my sight idle. And then the Emperour biddeth these religious men that they goe forth, so that men of his hoast defile them not, and those religious men that dwell where the Emperesse or the Emperours son commeth, they doe in the same manner.

How the Caane is the mightiest Lord of all the world. Chap. lxxv.



His great Caane is the mightiest Lord of the world, for Prester Iohn is not so great a Lord as hee, nor the Soudan of Babylon, ne the Emperour of Persia. In this land a man hath an hundred wiues, some xi. and some more, some lesse, and they take of their kin to wiues, all save their sisters, their mothers and daughters, & they take also well their stepmother if their father be dead, and men and women haue all one manner of clothing, so that they may not bee knowne, but the women that are marryed beare a token in their heads, and they dwell not with their husbands, but hee may lye by any as hee will. They haue plenty of all manner of beasts save swine, for they will keepe none, and they beleue well in God that made all things, and yet haue they Idols of gold and siluer, and to those Idols they offer their first milke of beasts.

Yet of other manners of this country. Chap. lxxvj.

The Emperour the great Caane hath thre wiues, and the principall wise was Prester Iohns daughter And the people of this Country begin to doe all their things in the newe

Day.

Mone,

Moone, and they worship much the Sun, and the Moone, those men ride commonly without spurres, for they hold it a great sin to breake one bone with another, and to spill mylke on the ground, or any other licour that men may drinke, and the most sin that they may doe, is to pisse in their houses where they dwell, and hee that pisseth in his house shall bee slaine, and of those sins they shryue them to their Priests, and for their penance they shall giue siluer, and the place where they haue pished shall be hallowed, or else may no man come there. And when they haue done their penance they shall passe through a fire or two to make them cleane of their sins. When they haue eaten they wipe their hands vpon their skirtes, for they haue no Table clothes except it bee right great Lords, and when they haue all eaten, they put their dishes or platters not washed in the pot or candzon with the flesh that is left when they haue eaten, vntill they will eate another time, and rich men drinke milke of Mares, Ases, or other beastes, and other beuerage, that is made of milke and water together, for they haue neither beere nor wine. And when they goe to war they warre full wisely, and each man of them beareth two or three bowes, and many arrowes and a great hatchet, gentlemen haue short swordes, and he that dyeth in battaile they slay him, and they are euer in purpose to bring all the land in subiection to them, for they say, it is prophesied, that they shall bee overcome by shot of archers, and that they shall torne them to their law, but they wot not what men they shall bee, and it is great perill to pursue the Tartarians when they flye, for they will shote behinde and slay men as well as before, and they haue small eyes as little byrds, and they are commonly false, for they hold not their promise. And when a man shall dye among them, they stick a speare in the earth beside him, and when hee draweth to the death, they goe out of the house till hee bee dead, then they put him in the earth in the field.

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How the Emperour is brought vnto his graue when  
he is dead. Chap. lxxvij.



And when the Emperour is dead, they set him into a cart in the middelt of the tent, and then set befoze him a Table couered with a Cloth, and therebpon they set flesh and other meate, and a cup full of milke of a Mare, and they set a Mare with a colt by him, and a horse sadled and bzielerd, and they lay vpon the horse gold and siluer, and all about him they make a great graue, & with all the things they put him therein, as the tent, horse, gold and siluer, and all that is about him, & they say, when hee commeth into another world hee shall not bee without an house, nor horse, ne siluer, nor gold, and the Mare shall giue him milke, and bring forth moze horses till hee bee well stozed in an other world, and one of his chamberlaines or servants is put with him in the earth soz to doe him seruice in the other world, soz they beleue that when hee is dead hee shall goe to another world, and bee a greater Lord there then here, and when hee is laid in the earth, no man shall bee so hardy soz to speake of him befoze his friends.

When the Emperour is dead, how they chuse and  
make another. Chap. lxxviij.

And then when the Emperour is dead the seauen Linages gather them together, and they touch his son, or the next of his blood, and they say thus, wee will, and wee ordaine, and wee pray thee that thou wilt bee our Lord and Emperour, and hee enquireth of them and saith, if yee will that I raigne ouer you, then must yee doe all that I bid you doe. And if hee bid that any shall bee slaine, hee shall bee slaine, and they answer all with one voyce, all that yee bid shall bee done. Then said the Emperour, from hence forth my word shall cut as  
R. ly. my

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my sword, and then they set him in a chaire and crowne him, and then all the good towne thereabout send to him presents so much that he shall haue more then C. Cammels laden with gold and siluer beside other iewels that he shall haue of Lords, as precious stones and gold without number, and horse, and rich clothes of Camacas and Tarius, and such other.

What Countries and Kingdomes lye next to this  
land of Cathay, and the fronts thereof.

Chap. lxxix.



This land of Cathay is in Asia the depe, and this same Land reacheth toward the West upon the Kingdome of Sercey, the which pertained sometime to one of the three kings that went to seeke our Lord in Bethlem, & all those that come of his kin are christian men. These men of Tartary drinke no wine. In the land of Cozofaym, that is at the North side of Cathay is right great plentie of goods, but no wine, the which hath at the East side a great wilderness that lasteth more then an hundred dayes journey, and the best cittie of that land is called Cozofaym, and after the name of that cittie is the land called, and men of this land are good warriours and hardy, and thereby is the kingdome of Comayne, this is the most and the greatest kingdome of the world, but it is not all inhabited: for in one place of the Land is so great cold, that no man may dwell there for cold, and in another place is so great heat, that no man may dwell there, and there are so many faithes that a man cannot tell on what side he may turne him, and in this land are few trees bearing fruit. In this land men lye in tentes, and they burne doung of Beastes for lacke of wood. This Land descendeth toward Buse & Rossy, and through this land runneth the River Eghel, that is one of the greatest riuers of the world, and it is frozen so hard every yere that men fight thereupon in great battailes on horse and footmen more then C. at once. And a little from the River is the great city Decian, that they call Maure,

of Sir Iohn Maundeuile Knight.

Maure, and betwene this Maure and Aspy is a full strayght passage to go toward Inde, and therefore king Alexander did make there a cittle that men call Alexander, for to keepe that passage, so that no man may passe vnlesse he haue leaue, and now is that cittle called Port de Fear, and the principall citty of Comaine is called Sarachis, that is one of the thre wayes to goe to Inde, but through this way may not many men go but if it be in winter, and this passage is called Berbent. And another way is to goe from the land of Turkescon through Persia, in this way are many dayes iourneys in wildernesse. And the third way is that cometh from Cosmane and goeth through the great cittle & through the kingdome of Abachare. And ye shall vnderstand that all these kingdomes and Lords vnto Persia are holden of the great Caane, and many other, and therefore hee is a great Lord of men and of land.

Of other wayes comming from Cathay toward the Greeke Sea, and also of the Emperour of Persia. Chap. lxxx.



**N**OW that I haue shewed you the lands toward the North, to come from the lands of Cathay to the lands of Pruse & Russe, where Christian men dwell. Now shall I shew vnto you of other lands and kingdomes, in comming dolone from Cathay to the Greekes Sea, where Christian men dwell, and soasmuch as next the great Caane of Cathay, the Emperour of Persia is the greatest Lord, therefore I shall speake of him, and ye shall vnderstand that hee hath two kingdomes, the one beginneth Eastward, and it is the kingdome of Turkescon, and it lasteth Westward to the sea of Caspy, and Southward to the land of Inde. This land is great and plaine and well manned with good citties, but two most principall, the which are called Bascirida, and Soymagaunt. The other is the kingdome of Persia, and lasteth from the Riuer of Phison vnto great Armony, and Northward vnto the sea of Caspy, and Southward to the land

The voyages and trauailes

land of Inde, and this is a full plenteous country and a good:  
In this land are three principall citties, Passaboz, Saphen, and  
Sermesse.

Of the land of Armony which is a good land, and of  
the land of Myddy. Chap. lxxxj.

**T**hen is the land of Armony, in the which was  
sometime three kingdomes, that is a good land and  
plenteous, and it beginneth at Persia, and lasteth  
westward to Turkey of length, and in breadth last-  
eth from the Cittie of Alexander (that now is cal-  
led Port de Fear) vnto the land of Myddy. In this Armony  
are many faire citties, but Canrissy is most of name. Then is  
the land of Myddy, and it is full long and not broad, and bee-  
ginneeth Eastward at the land of Persia and Inde the lesse, and  
lasteth Westward to the kingdome of Chalde, and Southward  
to little Armony, in this Myddy are many great Hills and  
little Plaines, and there dwell Saracins and other manner of  
men, that men call Cordines and Kermen.

Of the kingdome of George and Abcan, and many  
meruailes. Chap. lxxxij.

**T**hen next is the kingdome of George that beginneth  
Eastward at a great hill that men call Abioz, this  
land lasteth from Turkey to the great Sea, and to  
the land of Myddy, and great Armony, and in this  
Land are two Kingdomes, one to Abcan, and an other of  
George, but hee of George is in subiection of the great Caane,  
but hee of Abcan hath a strong Countrie, and defendeth him  
well against his enemies, and of this land in Abcan is a great  
maruaile, for there is a country in this land that is nere three  
dayes iourney in length, and is called Hamson, and that coun-  
try is all couered with darknesse, so that it hath no light, that  
no man may see there, and no man dare goe into that countrie.

for darknesse. And neuerthelesse men of that country thereby say that they may sometime heare therein the voyce of men & horse crying, and cocks crow, and they know well that men dwell there, but they know not what manner of men, & they say this darknesse came through the miracle of God, that hee did for Christian men there. For there was a wicked Emperour that was of Pop, and was called Saures, and hee persecuted sometime all christian men to destroy them, and did make them do sacrifice to their false gods, & in that country dwelled many christian men the which left all their goods and cattell, & riches, and would goe to Grece, and when they were all in a great plaine that is called Peron, the Emperour and his men came to slay the christian men, and then the christian men kneeled downe and prayed to God, and anon came a thicke clond and couered the Emperour and all his hostis, so that he might not goe away, and so dwelled they in darknesse, and they neuer came out after: and the christian men went forward as they would, and therefore they say thus. *A domino factum est istud, & est mirabile in oculis nostris*, That is to say, of our Lord is this done, and it is meruallous in our eyes. Out of this land commeth a river whereby men may see by good tokens that men dwell therein.

Of the land of Turkey, and diuers other countries,  
and of the Land of Mesopotamia.  
Chap. lxxxij.



Then next is the land of Turkey, that reacheth to great Armony, and therein are many countries, as Caperdote, Saure, Byrke, Duction, Paton and Geneth, in each one of these countries are many good citties, and it is a plaine land with few hills and Riueris, and then is the kingdome of Mesopotamia, that beginneth Westward at the fhome of Tygre at a Cittie that men call Mosell, and it lasteth Westward to the fhome of Euphrate, to a Cittie that men call Rochaim, and Westward from high Armony, vnto the wil-

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bernesse of Inde the lesse, and it is a good land and plaine, but there is few rivers, and there is but two hils in that land, the one is called Simar, and the other Biloh, and it reacheth vnto the land of Calde, and ye shall vnderstand that the land of Ethiope reacheth Eastward to the great wilderness, Westward to the land of Poby, Southward to the land of Paratan, and Northward to the red Sea, and then is the Maritan that lasteth from the hils of Ethiope vnto Liby the high, and the low, that lasteth to the great sea of Spaine.

Of diuers countries, kingdomes, and Iles, and meruailes beyond the land of Cathay. Chap. lxxxiiij.



Now have I said and spoken of many things on this side of the great kingdome of Cathay, of whom many are obeisant to the great Caane. Now shall I tell of some lands, countries and Iles that are beyond the land of Cathay. Who so goeth from Cathay to Inde the high and the low, he shall goe through a kingdome that men call Cadissen, and it is a great land, there groweth a manner of fruit as it were gourdes, and when it is ripe, men cut it a sunder, and they finde therein a beast as it were of flesh, and bone, & blood, as it were a little lambe without wooll, and men eate the beast and fruit also, and sure it seemeth very strange. Peruerthelesse I sayd to them that I held that for no meruaile, for I said that in my country are trees that beare fruit that become birds flying & they are good to eat, and that that falleth on the water liueth, and that that falleth on the earth dyeth, and they meruailed much thereat. In this land and many other therabout, are trees that beare cloues, and nutmegs, and chanell, and many other spices, and there be vines that beare so great grapes that a strong man shall haue enough to beare a cluster of grapes. In that same land are the hils of Caspy that men call Aber, and enclosed within those hils are the Jewes of the x. kindes that men call Gog and Magog, and they may come out on no side. Ther were enclosed xij. kings, with their folke that dwelled



led betwene the hils of Syche: and king Alexander chased  
 them thither among those hils, for hee trusting to haue encla-  
 sed them there through the working of men, but hee might not,  
 and when hee saw hee might not, hee prayed to God that hee  
 would fulfill that which hee had begun, God heard his pray-  
 er and enclosed the hils all about them but at the one side, and  
 ther is the sea of Caspy. Here some men might aske, if there be  
 a sea on one side, why goe they not out there, for thereto an-  
 swere I that although it be called a sea, it is not a sea, but a  
 poole standing among hils, and it is the greatest poole of all  
 the world, and though they go ouer that poole, yet they wot not  
 where to arine, for they can no speach but their owne. And ye  
 shall vnderstand that these Jewes which dwell among the hils  
 haue no law among them, and yet they pay tribute for their  
 land to the Queene of Armony: and sometimes it is so that some  
 of these Jewes goe ouer the hils, but many may not passe there  
 together for the hils are so great and high. Nevertheless men  
 say in that country thereby that in the time of Antichrist they  
 shall doe much harme to christian men, and therefore all the  
 Jewes that dwell in diuers parts of the world learne for to  
 speake Chreiw, for they hope that these Jewes that dwell

among the hills aforesaid shall come out of the hills and speake all Hebrew and nought else, and then shall these Jewes speake Hebrew to them and lead them into Christendome for to destroy Christian men. For these Jewes say they know by their Prophecies that those Jewes that are among those hills of Caspy shall come out, and christian men shall be in their subiection as they be vnder Christian men now. And if ye will know how they shall finde the passage out, as I haue vnderstood I shall tell you. In the time of Antichrist a Fore shall make his denne in the same place where King Alexander did make the Gates, and hee shall dig in the earth so long till hee pierce it through and come among the Jewes, and when they see the Fore, they shall haue great meruaile of him, for they neuer saw such a beast, but other Beastes haue they among them many, and they shall chase this fore and pursue him vntill that hee be fled againe into his hole that he came from, and then shall they dig after him vntill they come to the gates that Alexander did make of great stones well dight with mortar, then shall they breake these gates and they shall finde the way forth.

Of the land of Baetrie and of many Griffons and other beasts. Chap. lxxxv.

**F**rom this land men shall go vnto the land of Baetrie, where are many wicked men and fell, in that land are trees that beare wool, as it were sheepe, of which they make cloth. In this land are Potains that dwell sometime on land, sometime on water, and are halfe a man and halfe a horse, and they feede on men when they may get them. In this land are many Griffons more then in other places, and some say they haue the body before as an Eagle, and behinde as a Lyon, and it is truth, for they be made so, but the Griffon hath a body greater then eight Lyons and stronger then an hundred Eagles, for certainly hee will beare to his nest flying a horse and a man vpon his back, or two Oxen yoked together as they goe at plough, for he hath

hath long nailes on his feet as great as it were horns of Oren,  
and of those they make cups there to drinck with, and of his  
ribs they make bowes to shoot with.

Of the way for to goe to Prester Iohns land which is

Emperour of Inde.

Chap. lxxxvj.

**F**rom this land of Badrie men goe many dayes iour-  
ney, to the Land of Prester Iohn, that is a great Em-  
perour of Inde, and men call his land the yle of Pan-  
troze. This Emperour Prester Iohn holdeth a great  
land, and many good cities and good towncs. In his kingdome  
are many great Iles and large, for this land of Inde is parted  
into Iles because of great floods that come out of Paradise:  
and also in the sea are many great Iles. The best cittle that is  
in the Ile of Pantroze is called Jile that is a noble cittle and  
a rich. Prester Iohn hath vnder him many kings and diuers  
people, and his land is good and rich, but not so rich as the land  
of the great Caane, for merchants come not so much thether  
as they doe into the land of the great Caane, for it is too long  
a iourney. And also they finde in the Ile of Cathay all things  
that they haue neede of, as spicery, clothes of gold and other  
riches, and although they might haue better cheape in the land  
of Prester Iohn, then in the land of Cathay, and moze fine, ne-  
uerthelesse they wil not go thether by reason of the length of the  
iourney, and great perils on the sea, for there are many places  
in the sea where are many rocks of a stone that is called Ada-  
mand, the which of his owne kinde draweth to him all man-  
ner of iron, and therefore there may no ships that haue iron  
nayles passe, but it draweth them to it, and therefore they dare  
not go into that country with ships for dread of the Adamand,  
I went once into that sea & saw as it had beene a great Ile of  
trees, stocks & branches growing, and the shipmen told me that  
those were great ships that abode there through the vertue of  
the Adamands, and of things that were in the ships, whereof  
those trees sprong and wared, and such rocks are there ma-  
ny in diuers places of that sea, and therefore dare there no

Shipmen passe that way. And another thing also is, that they dread the long way, and therefore they go most to Cathay, and that is nearer vnto them. And yet it is not so nere, but that from Venice or Gene by Sea to Cathay is xi. or xij. moneths journey. The land of Prester Iohn is long, and Merchants passe thither through the land of Persia, and come vnto a Citie that men call Hermes, so; a Philosopher that was called Hermes founded it, and then passe an arme of the Sea, & come to another Citie that men call Saboth, and there finde they all marchandises, and popinayes as great plenty as larks in our country. In this Country is little wheate or barley, and therefore they eat rice, milke, and cheese, and other fruits. This Emperour Prester Iohn weddeth commonly the daughter of the great Caane, and the great Caane his Daughter. In the land of Prester Iohn is many diuers things and many precious stones so great and so large that they make of them vessels, platters and cups, and many other things of which it were too long to tell, but somwhat of his law and of his faith I shall tell you.

Of the faith and beleefe of Prester Iohn, but he hath not all the full beleefe as wee haue.

## Chap. lxxxvij.

**H**is Emperour Prester Iohn is christened and a great part of his land also, but they haue not all the articles of our Faith, but they beleue well in the Father, the sonne, and the holy Ghost, and they are full deuoute and true one to another, and they make no force of rassel. And he hath vnder him xxxij. prouinces and countries, and in each one is a king, and those kings haue other kings vnder them. And in this land are many mercantiles, so; in this land in the gawely sea that is of sand and gravaile and no drop of water, and it ebbeth and floweth with right great waves as an other sea doth, and it is never standing still, and neuer in rest, and no man may passe that land beyond.

pond it. And although there be no water in the sea, yet men  
may finde therein vight good fish, and of other fashion and shape  
then are in any other seas, and also they are of a full good samy  
and swete and good to eat. And thre dayes iourney from that  
sea are many great hills, throug which runneth a great foud  
that cometh from Paradise, and it is full of picious stones  
and no drop of water, and it runneth with great waues into  
the gravelly Sea. And this foud runneth thre dayes in the  
werke so fast, and stirreth great stones of the rocks with him  
that make much noyse, & as sone as they come into the grave-  
ly sea, they are no more sene, and in those thre dayes when it  
runneth thus no man dare come in it, but the other dayes  
men goe therein when they will. And to beyond that foud  
toward that wilder nesse is a great plaine among hills all sandy  
and gravelly, and in that plaine grow trees that at the rising  
of the Sun each day begin to grow, and so grow they till mid-  
day, and beare fruit, but no man dare eate of that fruit, for it  
is a manner of pyon, and after midday it turneth againe to the  
earth, so that when the Sun goeth downe it is nothing sene,  
and so doth it every day: and there is in that wilder nesse ma-  
ny wilde men with hornes on their heads right bedious, and  
they speake not but rout as swine, and in that country are ma-  
ny popiniayes, that they call in their language Pistak, and they  
speake throug their owne kinde partly as a man, and those  
that speake well have long tongues and large, and on every  
foote five toes, but there are some that have but thre toes, but  
those speake naught or very ill.

Of another Iland where also dwelleth good people there  
in, and is called Sinople. Chap. lxxxvij.



Then is there an other Ile that is called Sy-  
nople, wherein also are good people and true,  
and full of good faith, and they are much like  
in their living to the men before said, and  
they go all naked. Into that Iland came King  
Alexander and when he saw their good faith  
and

and trouth and their god belese he said that he would doe them no harme, and bad them aske of him riches or ought else, and they should haue it. And they answered that they had riches enough, when they had meat and drinck to sustaine their bodie, and they said also that riches of this world is nought worth, but if it were so that he might graunt them that they should neuer dye that would they pray him. And Alexander sayd that might he not do, for he was mortall and should die as they should. Then said they, why art thou so proud and wouldest win all the world, and haue it in thy subiection as it were a God and hast no terme of thy life, and thou wilt haue all riches of the world, the which shall forsake thee or thou forsake it, and thou shalt beare nothing with thee, but it shall remaine to other, but as thou were borne naked, so shalt thou be done in earth. And Alexander was greatly astonished at this speech, and though it be so that they haue not the Articles of our faith, neuerthelesse I beleue that God liketh their service as he did of Iob that was a Danim, the which he held for his true servant and many other. I beleue well that God loueth all those that loue him and serue him meekely and truly, and that despise the vaine gloze of the world as these men doe, and as Iob did, and therefore sayd our Lord through the mouth of the holy Prophet Esay, Ponam eis multiplices leges meas, that is to say, I shall put lawes to them in many manners, and the gospell saith thus. Alias oues habeo quæ non sunt ex hoc ouili, that is, I haue other sheepe that are not of this fold: and thereto accordeth the vision that S. Peter saw at Joppa, how the Angell came from heauen & brought with him of all manner of beasts, as serpents and diuers foules, saying to Saint Peter. Take and eate, and Saint Peter answered, I neuer eat of any vncleane beast. And the Angell said to him, Non dicas immunda quæ Deus mundauit. That is to say, Call thou not those things vncleane that God hath clesed. This was done in token that men should not haue any man in disdaine for their diuers lawes, for we wot not whom God loueth, and whom God hateth.

Of

of Sir Iohn Maundeuile Knight.

Of two other Iles, the one is called Pitau, wherein be little men that can eate no meat, and in the other Iles are the men all rough of feathers.

Chap. lxxxix.



There is another Ile that men call Pitau, the men of this land till no ground, for they eat nothing, and they are small, but not so small as Pigmeas. These men live with smell of wilde apples, and when they goe far out of the country they beare Apples with them, for anone as they lose that savour of apples they dye, they are not reasonable, but as wilde beasts. And there is another Ile where the people are all feathers, but their face and the palmes of their hands, these men goe as well about the sea as on the land, and they eate flesh and fish all raw, in this Ile is a River that is two mile and an halfe broad that men call Kenemar.

Of a rich man in Prester Iohns land, named Catolopapes, and of his garden.

Chap. xc.



In an Ile of Prester Iohns land, that men call Discozach, there was a man that was called Catolopapes, hee was rich and had a faire castell on a hill and strong, & hee made a wall about the hill right strong and faire, within hee had a faire garden wherein were many trees bearing all manner of fruits that hee might finde, and hee had planted therein all manner of hearbs of good smell and that beare flowers, and there were many faire wells & by them was made many hals and chambers well dight with gold and azure, and hee had made there divers stoxes of beasts and birds that sung, and turned by engin or orbage as they had bene quick, and he had in his garden all things that might be to mans solace and comfort, hee had also in that garden maydens within the age of xv. yere the fairest that hee might

finde, and men children of the same age, and they were clothed with clothes of gold, & hee sayd that they were Angels, and he caused to be made certayne hills, and enclosed them about with precious stones of Iaspy and chrystal and set in gold and pearles and other manner of stones, and hee made a conduite vnder the earth, so that when he would, the Welles ran sometime with milke, sometime with wine, sometime honie, and this place hee called Paradise, and when any yong bachelor of the country knight or squire cometh to him for solace or disport hee leadeth him into his paradise, & sheweth them these things, as the songs of birds, and his damfels, and wels, and hee did strike diuers instruments of musick in a high tower that might be heard, and said they were Angels of God and that place was paradise, that God had graunted to those that belieued, when hee saith thus. *Dabo vobis terram fluentem lac & mel*, That is to say, I shall give you land flowing milke and honie. And then this rich man did make these men drinke a manner of drinke of which they were drunken, and hee said to them if they would dye for his sake, when they were dead they should come to his Paradise, and they should be of the age of those maydens, and should dwell alway with them, and hee would put them in a fairer Paradise, where they should see God in his ioy and in his maiestie, and when they graunted to doe that hee would, and hee bad them goe and slay such a Lord, or a man of the Countrie that hee was wroth with, and that they should haue no dread of any man, and if they were slaine themselves for his sake, hee should put them in his Paradise when they were dead. And so went those Batchelers to slay great Lords of the country, and were slaine themselves in hope to haue that Paradise, & thus hee was auenged of his enemies through his deceit, and when rich men of the country perceiued his cautell and malice and the will of this Catolonapes, they gathered themselves together and assailed the castle and slew him and destroyed all his goods and his fayre places and riches that were in his Paradise, and the place of the wals are there yet, and some other things, but the riches are not, and it is not long agoe since it was destroyed.

Of

Of a perillous valley that is beside the Riuer of  
Pison. Chap. xcj.



**A** little from that place on the left side, beside the riuer of Pison is a great mervaille. There is a valley betwene two hills and that is foure myle long, and some men call it the valley enchanted, some the valley of Diuels, some the valley perillous, and in that valley are many tempests, and a great noyse very hydeous both day and night, and sound as it were a noyse of Tabers and Trumpets as it were at a great feast. This valley is full of Diuels and hath bene alway, and men say there is an entrie to hell. In this valley is much gold and siluer, wherfoze many chriistian men and other goe thether for conetise of that gold and siluer, but few of them come out againe, for they are anone strangled with Diuels, and in the middell of that Valley on a Roche is a Visage, and the head of a fend bodely, right hidious and dreadfull to see, and there is nothing sene but the head to the shoulders, but there is no Chriistian men nor other in the world so hardy, but that hee would be greatly afraid to behold it, for hee beholdeth each man so sharply and felly, and his eyes are so staring, and sparkling as fire, and hee chaungeth so oft his countenance that no man dare come nere for all the world, and out of his nose cometh great plentie of fire of diuers colours, and sometime is the fire so stinking, that no man may suffer it, but alway a good Chriistian man, and one that is stedfast in the faith may goe therein without harme if they call to God onely for forgiveness of their sinnes, then shall the Diuels haue no power ouer them. And ye shall vnderstand that when my fellows and I were in that valley we had full great doubt if we should put our bodies in a venture to goe through it, and some of my fellows agreed thereto and some would not, and there were in our company two Fryers minbars of Lombardie who said if any of vs would goe in they would also, as they had sayd to vpon trust of them we sayd that we would goe, and we dyd

make our prayers to God for our safeguard, and so we went in  
rith men, and when we came out we were but x. and we will  
not whether our fellows were lost there, or that they turned  
again, but we saw no more of them, other of my fellows  
that would not goe in with vs, went about another way for to  
be before vs and so they were, and we went through the va-  
ley and saw there many meruailous things, gold, siluer, preci-  
ous stones and Jewels great plenty as we thought, whether  
it were so or no I know not, for diuels are so subtil and false,  
that they make many times a thing to seeme that it is not, for  
to deceive men, and therefore I would touch nothing for bread  
of enemies that I saw there in many likneses, what of dead  
bodies that I saw lye in the valey, but I dare not say that they  
were all bodies, but they were bodily shapes through making  
of diuels, and we were often cast downe to the earth by wind,  
thunder and tempest, but God helped alway, and so passed  
we through that valey without perill or harme thanks be  
to God.

Of an Hand wherein dwell people as great as Giants, of xxviij.  
or xxx. foote of lenght, and other things. Chap. xcij.



And beyond that valey is a great Ile, where be  
people as great as Gyants of xxviij. foot long  
and they haue no clothing but beastes skimes  
that hang on them, and they eat no bread but  
flesh raw, and they drinke milke, and they haue  
no houses, and they eat gladder flesh of men  
then other, and men say to vs that beyond that Ile is an Ile  
where are greater Gyants, as xlv. or l. foot long, and some  
sayde l. cubites long, but I saw not them, and among those  
Gyants are great shepe, as if were young Oxen, & they beare  
great mool, these shepe haue I seene many times. An other  
Ile is there Northward where are many euill & fell women,  
and they haue precious stones in their eyes, and they haue  
such force that if they behold any man with wrath, they slay  
them with beholding as the Basalyke doth. An other Ile is  
there

there of saye folke and god, where the custome is such, the first night that they are wedded, they take a certaine man that is ordained thereto, and let him lye by their wines to haue their maidenhead, and they giue him great reward for his tra-uaile, and those men are called Gadlybrien, for men of that country hold it a great thing to make a woman no maiden, and if it be so that the husband finde her a mayden the next night after (for peradventure hee that lay by her was drunken, or for any other cause) the husband shall complaine of him to the Lawyers that hee hath not done his deuour, and he shall grieuouly be punished and chastised, but after the first night they keepe their wines well, that they speake not with those men, and I asked what was the cause why they had that cus-tome, and they sayd, heretofore men lay with their wines first and no other, and their wines had serpents in their bodies, & stong their husbands in the yarde or on their bodies, and so was many men slaine, and therefore had they that custome to let other men haue their maidenhead, for dread of death, and thus they suffer them to assaye the passage, or they aduenture.

Of women which make great sorrow as their children are borne, and great ioy when they are dead. Chap. xciiij.

**A**nother Ile there is where women make great sorrow when their children be borne, and when they are dead they make great ioy and cast them in a great fire and burne them, and they that love well their husbands when they are dead they cast them in a fire to burne them, for they say that fire shal make them cleane of all filth and vices, & they shall be cleane in an other world, and the cause why they wepe when their children are borne, and that they ioy at their death, they say a childe when hee is borne cometh into this world to haue trauaile, sorrow and beauiresse, & when they are dead they goe to Paradise where Ri-ners are of Milke and Hony, and there is life and ioy and plenty of goods without trauaile or sorrow. In this Ile they elect their kings by voyces, & they chuse him not for his riches,

and noblenesse, but him that is of good conditions, and most righteous and true, that iudgeth every man truly, little and much after their trespassse, and the king may iudge no man to death, without counsell of his Barons and that they all assent. And if it so be that their King doe a great trespassse, as slay a man, or such like, hee shall dye also, but hee shall not be slaine, but they shall charge and forbid that no man be so hardie to beare him company, nor to speake to him, ne giue him meate nor drinke, & thus hee shall die, for they spare no man that hath done a trespassse, for loue, lordship, riches nor noblenesse, but they doe him right after that hee hath deserved.

Of an Iland where men wed their owne daughters  
and kinswomen. Chap. xciiij.



Here is an other Ile where is great plentie of people, and they neuer eate flesh of Hares nor of Hens, nor Geese, yet is there many of them, but they eate of all other beasts, and they drinke milk, in this country they wed their owne daughters and other of their kin, as them liketh, and if there be ten or eleuen men in one house, each one of their wiues shall be common to other, and at night one haue one of the wiues, and an other night an other, and if she haue any child she may giue it to whom she will so that no man know it to be his. In this land and many other places of Inde are many Crocodzilles, that is a manner of long Serpent, and on nights they dwell on water, and on dayes they dwell on land and rocks, and they eate not in winter. These serpents slay men and eat them weeping, and they haue no tongue.

In this country and many other, men cast seede of cotton, and sow in each yere, and it groweth as it were small trees, and they beare cotton. In Araby is a kinde of beast that some men call Garsants, that is a sayre beast, and he is higher then a great courser or steed but his neck is nere xx. cubites long, and his taile like a Hart, and he may looke ouer a high house  
and



and there are many Camelions that is a little beaſt, and hee neuer eateth oꝝ drinketh, and hee chaungeth his colour often, ſoꝝ ſometime hee is of one colour and ſometime of another, and hee may change him into all colours that hee will, ſaue black and red. There are many wilde ſwine of many colours, and as great as Oxen, & they are ſpotted as it were ſmall falones, and there are Lyons all white, and there be other Beaſtes, as great as ſteedes that men call Lanhoꝝans, and ſome men call them Tonts, and their head is black, and thꝛee long hoznes in his front, as cutting as ſharpe ſwoꝝds, and hee chaſeth and will ſlay Cliphants. And there is many other manner of Beaſtes, of whom it were too long to write all.

Of an Iland wherein dwell full good people and true.

Chap. xcv.



Here is another Iland good and great, and plentiful, where are good men and true and of godly life after their faith, and though they hee not chꝛiſtians, neuertheles of kind they are full of good vertues, and they ſye all vices, and all ſinne and malice,

lice for they are not enuious, proud, couetous, lecherous, nor gluttonous, and they doe not vnto another man but that they would haue did to them, and they fulfill the x. commandements and they make no force of riches nor of hauing, and they sweare not, but they say yea and nay, for they say haue that I sweareth will deceiue his neighbour, and some men call this Ile the Ile of Bragamen, and some call it the land of faith, and through it runneth a great riuer that men call Thebe, and generally all men in those Iles, and other thereby are truer and right wiser then in other countries, in this Iles are no thieues, murderers nor beggers. And forasmuch as they are so true and so good, there is no tempest nor thunder, warre, hunger, nor tribulation, and thus it seemeth well that God loueth them well, and haue is well pleased with their deedes, and they beleue in God that made all things, and him they worship and they liue so ordinarily in meate and drinke that they liue right long, and many of them dye without sicknesse, that kinde faileth them for age.

How king Alexander sent his men thither for to winne that land. Chap. xcvi.

**A**ND king Alexander sometime sent his men to winne that land. And they sent him letters that said thus. What behoueth a man to haue all the world that is not content therewithall, thou shalt finde nothing at all in vs why shouldest thou make warre vpon vs, for wee haue no riches or treasure, and all the cattell of our country are common, our meates that wee eate are our riches, and in steade of golde and silver, wee make our treasure peace and concord of loue, and wee haue nought but a cloth vpon our bodies, our wines are not arrayed richly to pleasing, for wee hold it a great folly for a man to trimme by his body with costly apparell to make it seeme fayrer then God made it. Wee haue bene enermore in peace till now that thou wilt disherite vs. Wee haue a king among vs, not for neede of the law, nor to iudge any man, for there are no trespassours among vs, but all

of Sir Iohn Maundeile Knight.

all onely to learne vs to be obedient to him, and so maist thou take from vs but our good peace. And when king Alexander sawe this letter he thought he should doe so much harme if he troubled them, and sent to them, that they should keepe well their good manners, and haue no dread of him.

How the Emperour Prester Iohn when hee goeth to battaile, hath three crosses of fine gold borne before him. Chap. xcviij.



His Emperour Prester Iohn when hee goeth to battaile, hath no banner borne before him, but hee hath borne before him three crosses of fine gold and those are large and great, and well set with precious stones, and so; to keepe each crosse hee ordained a thousand men of armes, in manner as men keepe a standard in other countries, and hee hath men without number, when hee goeth in any battaile against any other Prince. And when hee hath no battaile, but rideth with priue company, then hath hee borne before him but a crosse of tre not painted, and without gold or precious stones, and all plaine, in token that our Lord Iesus Christ suffered death on a crosse of tre. And also hee hath borne before him a vessel full of Jewels and gold and precious stones, in token of his present noblenesse and of his might, hee hath borne before him likewise a platter of gold full of earth, in token that all lordship and noblenesse shall turne to naught, and his flesh shall turne to earth.

Of the most dwelling place of Prester Iohn in a Cittie called Suse. Chap. xcviij.

And he dwelleth commonly at the cittie of Suse, and there is his principall pallace that is so rich that it is strange to tell, and about the principall tower of the pallace are two pomeles of gold all round, and each one of those hath two car-

buncles great and large, that shine right clere in the night, & the principall gates of this pallace are of precious stones that men call Sapaïne, and the borders of the barres are of Iuoy, and windowes of the hall and chambers are of chrystall, and Tables that they eate off, some Emeraundes, some of Mayk, some of gold and precious stones, and the pillers that beare the tables are of such stones also, and the seares on the which the Emperour goeth vp to his table where he sitteth at meat, one is of Massike, another of chrystall, and another of gréne Japby, another of Diasper, another of Serdin, another of Cornelin, another of Denton, and that he setteth his foote vpon is of Chrysolits, and all these seares are bozded with fine gold, and wel set with great pearles and other precious stones, and the side of his table are Emeraunds bozded with gold and with precious stones, the pillers in his chamber are of fine gold with many Carbuncles and other such stones that giue great light in the night, and though the Carbuncles giue great light, neuerthelesse there burneth xij. great vessels of chrystall full of balme, to giue good smell and to drive away euill ayre. The frame of his bed is all of Saphire well bound with gold to make him sleepe well, and soz to destroy Lechery, soz he wil not lye by his wiues but thrice a yere after the seasons, and that onely soz getting of children. And he hath also a fayre pallace in the cittie of Ruse, where he dwelleth when he will, but the aire there is not so well tempered as it is in the Cittie of Suse. And he hath every day in his court moze then xxx. thousand men, beside commers and goers, but xxx. thousand there, oz in the court of the great Caane, spendeth not so much as xij. thousand in our countrie. He hath euermoze bli. kings in his court to serue him, and each one of them serueth a moneth, and with these kings serue alway lxxii. Dukes, & CCC. Carles, and every day eate in his court xii. Archbishops, and xx. Bishops. The Patriarke of Saint Thomas is as it were a Pope, and Archbishops, Bishops and Abbots, all are kings in that countrie, and some of the Lords is Maister of the hall, some of the chamber, some steward, some Marshall and other Officers, and therefore he is full richly serued. And his Land

lasteth

of Sir Iohn Maundeuile Knight.

affers in breadth foure monethes iourney, and it is of length without measure.

Of the wilderness wherein groweth the trees of the Sunne and the Moone. Chap. xcix



**A**Beyond this place is a great wilderness as men that haue bene there say. In this wilderness as men say are the trees of the Sunne, and of the Moone that spake to king Alexander and told him of his death, and men say that folke that keepe these trees and eate of the fruits of them, liue foure or five hundred yere through vertue of the fruit, and woe would gladly haue gone thither, but I beleue that an hundred thousand men of armes should not passe that wilderness for great plenty of wilde beasts, as Dragons, and serpents that slay men when they passe that way. In this land are many Elephants, all white and black without number, and Unicorns and Lyons of many colours. Many other Beasts are in the land of Prester Iohn, that were too long to tell, and much riches and of precious stones is great plenty. I haue heard say why this Emperour is called Prester Iohn, and for those that know it not I will declare. Wherefore sometime an Emperour that was a noble Prince, and doughtie, and hee had many Christian Knights with him, and the Emperour thought hee would see the service in Christian Churches, and then was Churches of Christendome in Turkey, Surry, and Tartary, Hierusalem, Palistine, Araby and Alapp, and all the Lordes of Egypt. And this Emperour came with a Christian Knight into a Church of Egypt, and it was on a Saturday after Whitsunday when the Bishop gave Orders, and hee beheld the Service and asked of the knight what folke those should be that stood before the Bishop, and the knight sayd they should be Priests, and hee sayd hee would no more be called king ne Emperour, but Priest, and hee would haue the name of him that came first out of the Priests, and hee was called.

called Iohn, and so haue all the Emperours since bene called Prester Iohn. In this land are many Christian men of good faith and good law, and they haue priests to sing seruice, and they receiue the sacrament as men of Grèce doe, and they say not otherwise, but as the Apostles said, as Saint Peter, and Saint Thomas, and other Apostles, when they sung and sayd Pater noster, and the words with the which the Communion is sacred: we haue many additions of Hopes that haue bene ordained, of which men of those countries know not.

Of a great Iland and Kingdome called  
Taprobane. Chap. c.



Toward the East side of Prester Iohns Land is an Ile that men call Taprobane, and it is right good and fruitfull, and there is a great thing and a rich, and he is obedient vnto Prester Iohn, & the thing is alway made by election. In this Ile are two winters, and two Summers, and they reape corne twice in the yere, and gardens flourish at all times in the yere. There dwelleth good people and reasonable, and many christian men among them are full rich, and the water betwene the side of Prester Iohn, and this Ile is not very deepe, soz men may see the ground in many places.

Of two other Iles, one is called Oriell, and the other Argete where are many gold mines. Chap. cj.

There are more Eastward two other Iles, the one is called Oriell, and the other Argete, of which all the land is full of mines of gold and siluer. In those Iles many men see no Stars cleere shining, but one Star that is called Canapos, and there many men see not the Moone but in the last quarter. In that Ile is a great hill of gold that Wismitres keepe, and they do the fine gold from other that is not fine gold, and the Wismitres are as great as hounds, so that no man dare come there for  
dread

of Sir Iohn Maundeuile Knight.

Dread of pismires that should assay them, so that men may not worke in that gold nor get therof, but by subtiltie, and therefore when it is right hot the pismires hide themselves in the earth from moone to moone of the day, and then men of the country take Cammels and Dromedaries and other beasts and goe thether and charge them with gold, and goe away fast or the pismires come out of the earth. And other times when it is not so hot, that the pismires hide them not, they take Mares that haue soles, and they lay vpon these mares two long vessels as it were two small barrells and the mouth vptwards, and bryne them thether and hold their soles at home, and when the pismires see these vessels they spring therein, for by kinde they leaue no hole nor pit open, and anon they fill these vessels with gold, and when men thinke that the vessels be full, they take the soles & bryne them as nere as they dare, and then they whine, and the mares heare them, and anon they come to their soles, and so they take the gold, for these pismires will suffer beasts to come among them, but no men.

Of the darke country and hills and rocks of stone nigh to Paradise. Chap. cii.

**B**Eyond the fles of the land of Prester Iohn and his Lordship of wilbernesse to goe right East, men shall finde nothing but hills, great rocks and other darke land, where no man may see a day or night as men of the Country say, and this wilbernesse and darke land lasteth to Paradise terrestre, where Adam and Eue were set, but they were but a little while there, and that is toward the East at the beginning of the Earth, but that is not our East that we call, where the Sun riseth for when the Sunne riseth there, then it is midnight in our country by reason of the roundnesse of the Earth, for our Lord made the earth all round in the middest of the firmament. Of Paradise can I not speake properly, for I haue not bene there, but that I haue heard I shall tell you. Men say that Paradise terrestre is the highest land of all the world, and it is so high that it toucheth  
I.ij. nere

## The voyages and trauailes

nere to the circle of the Spone, soz it is so high that Noes flood might not come thereto, which couered all the Earth about.

A litle of Paradise terrestre.

Chap. ciiij.



This Paradise terrestre is enclosed all about with a wall, and that wall is all conered with moose as it seemeth, that men may see no stone nor nothing else whereof it is, and in the highest place of Paradise in the middell of it is a Well that casteth out the foure floods that runne through diuers Lands. The first flood is called Pison or Ganges, and that runneth through Inde: in that Riuer are many precious stones and much Lignum Alcea, and granel of gold. Another is called Pilos or Giron, and that runneth through Ethiope and Aegypt. The third is called Tigræ, and that runneth through Asiria and Armony the great. And the fourth is called Euphrates that runneth through Armony the lesse, and Persia, and men say that the sweet and fresh waters of the world take their springing of them. The first Riuer is called Pison, that is to say, gathering of many Riuers together and falling into one, and some call it Ganges, of a king that was in Inde that men call Gangeras, soz it runneth through his land, and this riuer is in some places cleane, in some places troubled, in some place hot, in some place cold. The second riuer is called Pilos or Giron, soz it is euer troubled, soz Giron is to say, trouble. The third river is called Tigræ, that is to say fast running, soz it runneth faster then any of the other, named so of a beast that men call Tigris, soz hee runneth fast. The fourth river is called Euphrates, that is to say, well bearing, soz there groweth many good things vpon that riuer. And ye shall vnderstand that no man lining may goe vnto that Paradise, soz by land he may not goe soz wilde beasts which are in the wilderness, and soz hills and rocks where no man may passe. Neither by those Riuers may any man passe, soz they come with so great course  
and.

of Sir Iohn Maundeuile Knight.

and so great waves that no ship may saile against them. Many great Lords have assayed many times to goe by those Rivers to Paradise, but they might not speede on their way, for some dyed for wearinesse of rowing, some wart blind and some deafe for noise of the waters, so no man may passe there but through speciall grace of God, I can tell you no more of that place, which I may speake of upon mine owne sight.

How Prester Iohns land lyeth foote against foote  
to England. Chap. ciiij.

**T**hese Isles of the land of Prester Iohn, they are under the earth to us, & other Isles are there who so would pursue them for to compasse the earth, having the grace of God to hold the way, hee might come right to the same Countries that hee were come of and come from, and goe about the earth, but for that it asketh so long time, and also there are so many perils to passe, that few men assay to goe so, and yet it might be done, for men come from those Isles to other Isles seeking of the Lordship of Prester Iohn, which men call Cassoy, and that country is nere ix. daies journey long, and more then fifty of breadth, and this Cassoy is the best land that is in those countries, save Cathay, and if merchants come thither as commonly as they doe to Cathay, it would be better then Cathay, for it is so thick of cities & townes that when a man goeth out of a cittie hee seeth an other at each side: there is great plenty of spices and other goods, the king of this Ile is rich and mightie, and hee holdeth his land of the great Caane, for that is one of the xii. Princes that the great Caane hath under him beside his owne Land.

OF

## Of the Kingdome of Ryboth.

## Chap. cv.

**F**rom this Ile men goe to an other Kingdome that is called Ryboth, and that is also vnder the great Caane, that is a good country and plenteous of corne, wine, and other things: men of this land haue no houses, but they dwell in tents made of trees. And the principall cittie of the country is all black made of black stones and white, and all the streets are paved with such stones, and in the Cittie is no man so hardy to spill blood of man ne beast, for worship of a malwmet that is worshipped there. In that cittie dwelleth the Pope of their Law, that they call Lopasse and he giueth all dignities and benefices that fall to the malwmet. And men of religion & men that haue Churches in that country are obedient to him as men here to the King. In this Ile they haue a custome throughe all the Countrey that when a man's father is dead they will do him great worship, they send after all his friends, religious Priests, and many other, and they beare the body to an hill with great ioy and mirth, and when it is there the greatest Prelate smiteth off his head, and layeth it vpon a great plate of gold or silver, and giueth it to his Son, and the Son taketh it, and giueth it to other of his friends singing and saying many orisons, and then the priests and the religious men cut the flesh off the body in peeces and say orisons, and the birds of the country come thether, for they know well the custome, and they flye about them, as the Eagles and other birds that eat flesh, & the priests cast the peeces vnto them, and they beare it away a little from thence and then they eat it, and as the Priests in our Countrey sing for soules, Subuenite sancti Dei, and forsooth so those priests there sing with high voyce in their language in this manner wise. See and behold how good and gracious a man this was that the Angels of God come for to fetch him and beare him into Paradise. And then thinketh the sonne of the same man that he is greatly worshipped when birdes haue eaten his father, and when there are most plentie of birds, there is most worship.

Ship And then cometh the Son home with all his friends,  
and maketh them a great feast, then maketh hee cleane his fa-  
thers scalpe and giueth them dzinke therein, and the flesh of  
his fathers head hee cutteth off, and giueth it to his most speci-  
all friends, some a little, and some a little for daintie. And in re-  
membzance of this holy man that the Birds haue eaten, the  
son kepeth his scalpe for a cup, and therein dzinketh hee all his  
life, in remembzance of his father.

Of a rich man that is neither King, Prince, Duke,  
nor Earle. Chap. cvj.



And from this place men goe ten dayes jour-  
ney through the land of the great Caane, which  
is a full good Ile and a great kingdome, and the  
king is ful mighty. And in this Ile is a rich man  
which is neither king, Prince, Duke nor Earle,  
but hee hath each yere foure thousand horses  
charged with rice and corne, and hee liueth nobly and richly  
after the manner of the countrie, for hee hath fiftie damels that  
serue him euery day at his meate and bed, and doe what hee  
will. And when hee sitteth at the table they bring him meate,  
and at each time five messes together, & they sing in the bring-  
ing a song, and they cut his meate and put it in his mouth,  
and hee hath right long nalles on his hands, that is great no-  
bilitie in that countrie, and therefore they let their nalles grow  
as long as they may, and some let them grow so long that  
they come about their hands, and that is great honour, and  
gentry, and the gentry of a woman is to haue small fete, and  
therefore as soone as they are borne, they binde their fete so  
straight that they cannot ware halfe as they shoulde. And hee  
hath a full faire Pallace and rich, where hee dwelleth, of which  
the wall is two mile about, and there is many faire gardens,  
and all the pauements of the hal and chambers is of gold and  
siluer, and in the midst of one of his gardens is a little hill,  
wheron is a place made with towers and pinacles all of gold,  
and there he will sit often to take the ayze and disport, for it is

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made for nothing else. From this land men may goe through  
the land of the great Canne.

How all the Lands, Iles and kingdomes, before rehearsed,  
haue some Articles of our Faith. Chap.cviij.



**A**nd yet shall vnderstand that all these men and  
folke that haue reason, that I haue spoken of, haue  
some articles of our faith, and though they be of  
diuers lawes and beliefes, yet they haue some good  
points of our faith, and they beleue in God as the Prophecie  
saith. Et metuent eum omnes fines terræ. That is to say. And  
all the ends of the earth shall dread him. And in another place.  
Omnes gentes seruiunt ei. That is to say. All Nations shall  
serue him, but they cannot speake perfectly but as their natu-  
rall wit teacheth them, neither of the Sonne nor of the holy  
Ghost, but they can well speake of the Bible, and specially of  
Genesis, and of the booke of Moyses. And they say that those  
creatures which they worship are no Gods, but they worship  
them for the great vertue that is in them, which may not be  
without the speciall grace of God: and of simulacres and I-  
dols they say that all men haue simulacres, wherby they meane  
the Papists, who haue Images of our Lady and other, but  
they think that they worship the Images of stone and of wood,  
and not the Saints whom they doe represent, for as the let-  
ter teacheth Clarke how they shall beleue, so Images and  
Picture teacheth lay men, they say also that the Angell of  
God speaketh to them in their Idols and doe miracles, and  
they say truth, but it is the euill Angell that doth miracles to  
maintaine them in their Idolatry.

How Sir Iohn Maundeuile leaueth many meruailes  
vnwritten, and the cause wherefore. Chap.cviij.

**T**here are many other Countreys where I haue not yet  
bene nor seene, and therefore I cannot speake properly  
of them. Also in countreies where I haue bene are many mer-  
uailes

of Sir Iohn Maundeule Knight.

tales that I speake not of, for it were too long a tale, and therefore hold you apaid at this time with that I haue said, for I will say no more of meruailes that are there, so that other men that goe thether may find enough for to say, that I haue not told.

What time Sir Iohn Maundeule departed out of England.  
Chap. cix.



And I Iohn Maundeule went out of my country and passed the Sea, the yere of our Lord 1332. and haue passed through many Lands Isles and countries, and now am come to rest, I haue compiled this booke and writ it the yere of our Lord. 1366. thirtie two yere after my departing from my Country. The rather for the pleasure of all such as delight to read of the strange and wonderfull meruailes of other foraine countries, as also for a direction to all such as shall desire to see eyther all, or some of these countries heretofore specified, and because some things herein spoken of may seeme strange and scarcely credible, therefore I haue thought good to make knowne vnto all that will see more p[ro]ofe hereof, in the booke called Mapa Mundy, there they shall finde the most part of the same ratified and confirmed. And I pray all that shall read this booke, and looke for no further p[ro]ofe to iudge fauourably therof, since they shall in conceit see as much at home without much paines, as I did after many weary and dangerous steps passed, and I pray to God of whom all grace cometh, that hee will fulfill

with his grace the readers and hearers here,

of, and saue them body and soule, and

bring them to his Joy that euer

shall last. Amen.

FINIS.

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